

THE CHINESE RECORDER

VOL. LI.

MARCH, 1920.

No. 3

CONTENTS

	PAGE.
EDITORIAL	151

Launching the "Inter-Church,"—"Christian" and "Social" Service.—Exchange and Mission Expansion.—Consecration of Bishop Mosher.—Drugging China.

Promotion of Intercession	156
----------------------------------	-----

CONTRIBUTED ARTICLES

With Rev. Ting Li-mei in Western Yunnan	J. O. FRASER.	157
Theology and Eschatology of the Chinese Novel... ..	W. ARTHUR CORNABY.	166
The House of Longevity	FRANK B. LENZ.	170
The Church in Corinth and the Church in Anking.	D. T. HUNTINGTON.	176
Fellowship with God	M. GRAHAM ANDERSON.	178
A New Plainsong	LOUISE S. HAMMOND.	179
The Laboratory Method in Religious Education	J. C. CLARK.	185
Outline of a Program for Christian Service	GEO. L. GELWICKS.	191
Systematic Shop Visitation	F. C. H. DREYER.	195
The Inter-Church World Movement		198

OUR BOOK TABLE	202
-----------------------	-----

MISSIONARY NEWS	212
------------------------	-----

Community Service League.—New Methods of Evangelism Which Are Old.—Reaching the Children.—Co-operative Campaigns Against Narcotic Evils.—Cleanings from Correspondence and Exchanges.—Personals.

ILLUSTRATIONS.

"The House of Longevity."	{ Frontispiece.
	Page 172
	" 173

NOTES ON CONTRIBUTORS

JAMES OUTRAM FRASER, B.Sc., is a member of the China Inland Mission. He has been in China ten and a half years; of these ten have been spent in Tengyueh, Hunan, in evangelistic work amongst the Chinese and aboriginal tribes.

Rev. W. ARTHUR CORNABY is a member of the Wesleyan Methodist Mission. He has been in China thirty-four years, during eight of which he lived in Shanghai, the rest being spent in the Wuhan district. His work has been evangelistic, educational, literary, and pastoral. He is the author of a number of helpful books. He is at present giving most of his time to pastoral work.

FRANK B. LENZ, B.L., is connected with the Y. M. C. A. He has been in China three and a half years, most of which time has been spent in Nanchang, Ki., in religious and educational work.

Rt. Rev. DANIEL TRUMBULL HUNGTINGTON, B.A., D.D., is a member of the American Church Mission. He has been in China nineteen years, which have been spent in Hankow, Ichang, and Auking, of which district he is now bishop. His work has been evangelistic and educational. He was a member of the Executive Committee of the Mandarin Old Testament Revision.

Rev. M. GRAHAM ANDERSON, B.Sc., has been in China twelve years. After some years of educational and evangelistic work in Chihli he joined the China Inland Mission. He has since been teaching the Bible in the Hungtung district, Shansi.

LOUISE STRONG HAMMOND, A.B. (Vassar), is a member of the American Church Mission. She has been in Wusih six years engaged in evangelistic work. Before coming to China she studied music for many years in Europe.

JESSE CLAUDE CLARK, B.S., has been in China nine years working as Associate General Secretary of the Shanghai Y. M. C. A. His special fields have been work with boys and the training of secretaries.

Rev. GEORGE LECLYDE GELWICKS, A.B., has been in China about twenty years. He is a member of the Presbyterian Church in U. S. A., having spent seventeen years in Hengchow, Hunan. His work has been evangelistic, with some special educational work. He is Provincial Christian Endeavour Secretary for Hunan.

Rev. F. C. H. DREYER has been connected with the China Inland Mission for twenty-five years. He has worked at a number of places in Shansi, mostly in Hungtung. For fifteen years he was engaged in evangelistic and pastoral work. For the last ten years he has been in the Bible Institute at Hungtung. He is a frequent contributor to Christian periodicals in Chinese and has recently published an Outline Harmony of the Gospels.

THE CHINESE RECORDER

Published Monthly at the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China

Editorial Board.

Editor-in-chief. Rev. FRANK RAWLINSON, D.D.*

Associate Editors { Rev. G. F. FITCH, D.D.*
Mr. GILBERT MCINTOSH.*

Rev. ROBERT C. BREBE, M.D.*	Rev. F. C. H. DREYER.	Rev. W. H. REES, D.D.*
Rev. ERNEST BOX.*	Rev. J. A. O. GOTTE-	Rev. A. H. SMITH, D.D.
Rev. J. P. BRUCE.	BERG, M.D.	Rev. C. M. LACY SITHS,
Mr. J. S. BURGESS.	Rev. E. C. LOBENSTINE.*	PH.D.
Miss M. E. FAITHFUL-	Miss A. S. MAYHEW.	Rev. J. L. STUART, D.D.
DAVIES.	Rev. G. H. MCNEUR.	Rev. Y. Y. TSU, PH.D.*

* Members of Executive Committee.

VOL. LI

MARCH, 1920

NO. 3

Editorial

Launching the "Inter-Church."

It is possibly true to say that, outside of their co-operative war activities, the Christian forces in North America have never attempted so big a task as that represented in the Inter-Church World Movement. Timid souls have dreaded all sorts of undesirable results. One editor, nervously prophetic, says that the result will be three denominations, "the Catholic, the Inter-Church, and the Baptist." Some dreamers looked for a huge super-church organization. Much ink has been lavishly used in criticism, analytical questions, and doubts. Nevertheless the Movement is launched. Through the phantasms created by denominational nerves are now apparent the solid facts of its real possibilities. At the close of the Survey Conference the various denominational delegates considered carefully the attitude of their denomination to the Movement as there outlined. The result appears to have been a practically unanimous endorsement of the Inter-Church Movement as a whole, though there was a frank recognition of the mistakes that had been made. A Movement like this moves more quickly than the reactions of most of those affected hence they see its potentialities out of focus and so blurred. Breathing and vision have, however, become normal now that the real magnitude of

the task envisioned is recognized. The unprecedented budget for Christian work as finally presented aroused great enthusiasm. It was recommended as a working basis that all bodies participating in the financial campaign of the Movement should underwrite its budget of expenditure to the extent of 5% of the total amount they receive from the campaign. Summing it up, the Inter-Church World Movement, in the words of one who was at the Survey Conference, "represents simply the determination of a group of churches to work together in the effort to present to their membership the need of the world." The budget as presented is really an estimate based on an incomplete survey which it is hoped to carry to greater completion in the next few years.

*

*

*

"Christian" and
"Social" Service.

THE terms "Christian Service" and
"Social Service" or "individual salvation"
and "social salvation" are often

used as though they are mutually exclusive and antithetic. Far from there being a conflict between these two conceptions, they stand for two necessary and complimentary aspects of the Christian life. If one thinks only of the Christian life as a blissful state of quiescent receptiveness, over-emphasis on individual salvation will result, but if one thinks of the Christian life as the outgoing of new life into service for his fellowmen, then it will be seen that social service is but the extension of the Christian life of the individual into an increasing number of acts helpful to others. In its outward expression the keynote of the Christian life is helpfulness. This helpfulness is concerned not only with an inward change in the individual but with the changed individual's practical help in meeting all the legitimate needs of his fellowmen. This wider application of the principle of Christian helpfulness in "social service" has a special significance for the Chinese. They are in many cases first interested in Christianity through some of its social features, such as schools, hospitals, etc. Having joined the Church they must show their Christian spirit. The Christian spirit does not stop until it has gone to the root of individual and social problems. The true Christian cannot be unselfishly happy and leave misery and evil alone. The fact is that each individual must have a personal experience of God and then, as a result of that experience, do all he can for as many individuals in as many ways as possible. In the last analysis

both "Christian service" and "social service" are concerned with the needs of persons, though the latter thinks more in terms of common needs than of individual experience. That both are necessary and vital is well set forth in an article in the *International Review of Missions* for January 1920 by Robert E. Chandler, Tientsin, China, in "A Social Aim for a Chinese Christian." There is no time to spend in fighting phantasmal antagonisms.

*

*

*

**Exchange and
Mission Expansion.**

THE fear is sometimes expressed that the present unprecedented influx of foreign mission funds into China will have a bad effect upon the development of self-support. Facts seem to indicate the "economic conditions do not govern the development of self-support": from this viewpoint, the fear is not well founded. There are also other factors at work which offset this fear, of which the decreased value of the gold dollar through the inexplicable variations in exchange is most insistent. It is well known that some British missions are facing a serious condition along financial lines. This seems to be one of the unexpected backwashes of the war: instead of expansion this phase of mission work in China will probably undergo some retrenchment. On the American side there is an unprecedented influx of mission funds; it is estimated that this year there will be given for foreign missions approximately three and a half times as much as last year. But even in 1920 the gold dollar decreased in value about one third and it began by being low. In addition there is the decreased purchasing value of the Mexican dollar in China itself which is another way of saying the cost of most things has risen. It would appear that a gold dollar in China will only do about one-quarter or at the most one-third as much as it would a decade ago. Thus the value of the gold dollar and the purchasing power of silver have both declined. In other words, when the three and a half times as much money contributed for mission work arrives in China it has apparently about one-third the purchasing value the same amount would have had ten years ago; and when there is added the increased cost of maintaining existing work it is apparent that the increased offerings in the U. S. cannot mean anything like a proportionate expansion of mission work. What would have happened to mission work if this increased liberality had not appeared is appalling to think.

Even now the total results in expansion do not promise as much as anticipated. One wishes that the critics of missions who vent their spleen on the number of cents, in each dollar given for mission work, which are spent in putting it on the mission field could turn their attention to the maleficent activities of exchange. They would for once be employed worthily. The actual situation, which, of course, is a matter of conjecture mainly, is one that has not, we think, been considered much but that when considered will force a reconsideration of many glowing programs. An appreciable part of our fears and hopes will slip into the bottomless pit of exchange.

* * *

**Consecration of
Bishop Mosher.**

ON Wednesday, 25th February, 1920, at the Church of Our Saviour, Shanghai, the Rev. Gouverneur Mosher, a missionary to China of about 25 years, was ordained as Bishop of the Philippine Islands.

The Rt. Rev. F. R. Graves, D.D., of Shanghai presided. The Rt. Rev. D. T. Huntington, D.D., of Anking, and the Rt. Rev. H. St. George Tucker of Tokio, Japan, assisted in the consecration. The Rt. Rev. F. L. Norris, D.D., of Peking, and the Rt. Rev. Sing Tsae-seng, D.D., presented the new bishop for consecration. In the final laying on of hands the Chinese bishop assisted, which is, we think, the first time this has occurred in connection with the consecration of a Westerner of the Protestant faith. Bishop Molony of the C. M. S. also participated in the service of consecration.

In his consecration sermon Bishop Roots of Hankow, among other things, spoke of the power of a patient bearing of suffering in the life of a bishop as well as others. He pointed out that Bishop Mosher goes to his new task with the well wishes of the General Convention of the Anglican Mission in China and the Chung Hua Sheng Kung Hui.

Bishop Mosher was for many years connected with the Editorial Board of THE CHINESE RECORDER and has been a firm friend and efficient editor. He took an active part in the negotiations which resulted in the generous transfer of the RECORDER from the Presbyterian Mission Press to the present interdenominational Editorial Board and has always given gladly and freely of his advice and time to its interests. As an Editorial Board we rejoice in his promotion and wish to add our good wishes to those of the various organizations referred

to by Bishop Roots. We shall pray that God may bless him in his new and arduous tasks and shall always welcome word of his activities. We shall feel that we have another friend in the all too little known Philippine Islands.

*

*

*

Drugging China.

IN the December 24th, 1919, issue of the *New Republic* Dr. John Dewey writes a very pertinent article on "Our Share in Drugging China," directed principally at the United States but incidentally implicating others in this crime. He shows that in spite of the 1912 International Convention forbidding the exportation of morphia into China, in 1917 it had increased twentyfold, or 600,000 ounces. This was due to a division of moral responsibility and proved that in the last analysis only international co-operation will effectively control this traffic. He then proceeds to show Great Britain's part in this business, referring to the farming out in Hongkong and Singapore of the opium business, whereby each place receives G. \$2,000,000 revenue annually. Furthermore, Great Britain exacts no license for exportation by means of Parcel Post. Later he shows the American participation in this "crime of poisoning China." "The British require no license for exportation to the United States. Our laws (U. S.) are such that when the stuff arrives at one of our ports it is only necessary to put the goods into bond for transshipment to avoid payment of duty." These laws regarding transshipment make no enquiry into the nature of the goods; that is, if labelled "pharmaceutical products" apparently any amount of morphia can pass through the United States into Japan and thence illicitly into China. Furthermore, such parcels cannot go direct to Japan from Great Britain. Again he shows that morphia has been seized in Shanghai which was manufactured in Philadelphia. To ship this drug from the United States to China would be criminal; there is no law against shipping it to Japan and Japan does not hesitate to pass it on. While there is connivance on the part of Japanese officials, yet "the primary responsibility is with the laws and administration of the United States." "We (U. S.) have become a large partner in the contemptible business of drugging China at a time when China is making heroic efforts to emancipate herself from the narcotic evil." It is suggested that the cure is international co-operation to control the source of these supplies, both in the growth of poppies and otherwise. We hope this serious charge will have the effect of improving matters.

Promotion of Intercession

MILTON T. STAUFFER

THE REWARD OF PRAYER

"What the church needs to-day is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use, men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods but through men. He does not come on machinery but on men. He does not anoint plans but men, men of prayer."

THE REACH OF PRAYER

"We can as really be touching hearts for God in far away Tibet or Mongolia through prayer as though we were there. Not in as many ways as though there, but as truly. We may go aside to-day and shut our doors, and as really spend a half hour in Yunnan or Shensi as though we were there in person. We may turn the key and be for a bit of time as potentially in some distant part of China with those whom we seek to help by the power of intercession as though there in actual bodily form. I say, potentially. Of course not consciously present. But in the power exerted upon men we may be truly present at the objective point of prayer."

"Rest in Jehovah—wait patiently for Him." Psalm 37:7.

"It is impossible to rush into God's presence, catch up anything we fancy and run off with it. To attempt this will end in mere delusion and disappointment. Pictures which are the result of a life of work do not disclose their secret loveliness to the saunterer down a gallery. And God's best cannot be ours apart from patient waiting in His holy presence."

Contributed Articles

With Rev. Ting Li-mei in Western Yunnan

J. O. FRASER

READERS of the RECORDER will all be familiar with the facts concerning the inauguration of the Chinese Home Missionary Society, and the recent sending of a deputation of six Chinese workers to Yunnan to report on the province. The party consisted of three men (Pastor Li, Pastor Sang, and Pastor Ting) and three ladies (Mrs. Ting, Miss Li, and Miss Chen)—the latter escorted by Mrs. Gamewell. It has been decided that the ladies remain in Yunnanfu engaging in educational work while the three pastors take longer tours of exploration in the north, east, and west of the province, travelling separately and in different directions so as to cover the most possible ground. Pastors Li and Sang have already explored the north, north-east, and south-east sections of the province, and it fell to Pastor Ting to explore the west. This he has now done in a journey occupying about four months, for two months of which the writer had the privilege of his company; and a few observations on Western Yunnan and on Pastor Ting's journeyings there may be of interest to RECORDER readers. Anyone familiar with the map of China will know that Western Yunnan is a vast stretch of territory, larger than many other whole provinces of China. A line drawn north and south through the capital city will divide off a tract of country to the west vastly more extensive than that to the east, and probably more populous too.

Taking the more conservative (and probably more correct) estimate of Yunnan's population as eight and a half millions, Western Yunnan will claim at least five millions. And yet it is the least worked by mission agencies of all. Not including workers among the aborigines and their stations, there are only about eight mission stations and twenty foreign workers in the whole of the west of the province, while the number of Chinese workers is shockingly small. It is too early yet to predict which district will ultimately be selected by the C. H. M. S.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

(initials with which we must now familiarize ourselves) as their sphere of labour, but it would be safe to say that it will probably be either Yunnanfu itself, or west of it, or both.

The premier station of Western Yunnan is, undoubtedly, Talifu. For twenty-seven years it was the only mission station west of the capital, until Tengyueh was opened twelve years ago. The unresponsiveness of the Yunnan Chinese can be gauged from the fact that after thirty-eight years of almost uninterrupted work the membership of the Talifu church is only a little over sixty, but we look upon it as a flourishing work as work goes in Yunnan, and under the efficient management of Rev. W. J. and Mrs. Hanna, assisted by Misses Simpson and Hunter (all of the C. I. M.), there are now boys' and girls' schools, a splendid dispensary, and two out-stations. The chapel is perhaps one of the finest, if not the finest, in the province. Talifu itself, though not a large city (there is probably not a city in the whole of Yunnan, excepting the capital, of a larger population than 15,000) is the centre of a fairly populous district, and for climate and scenery is unrivalled. Nearly 7,000 feet above sea level, it is neither hot in summer nor cold in winter—a climate far more equable than that of England. In fact this would apply to the climate of the major part of the province, and the scenery is beautiful everywhere. But Talifu is exceptional even for Yunnan, and some who have travelled all over the country have said they have not seen its equal elsewhere in the whole of China. Immediately behind the city on the west there rises a magnificent steep range of mountains, towering to a height approximately equal to that of the Jungfrau or the Matterhorn and scored by deep rocky crevasses. Crystal-clear streams of water flow down through these to the plain below, fed by perennial snows near the summits of the range. On the east of the city is a beautiful lake running parallel to the mountains for about thirty miles and several miles in breadth. Over the north-east corner of the lake one can see the giant snow-covered peak of Lichiang, 19,000 feet above sea-level and six days' journey distant. "One could live on the scenery alone!" a missionary has said, and one agrees with him.

Our Yunnan skies are particularly clear and to see a bank of snow-white cumulus clouds outlined against the blue sky on a crisp cold morning, the mountains on one side and the blue waters of the lake on the other, is to feel *la joie de*

viure. There are many other beautiful spots in Yunnan, but from the scenic and climatic points of view Tali is the plum of the province.

The second station to be opened, and the only other of the C. I. M. among the Chinese in Western Yunnan, is Tengyueh in the extreme west of the province. It is the most westerly mission station in the whole of the eighteen provinces and the most southerly station of the C. I. M. The last Chinese city on the road to Burma and India it may be said to be the gateway of the Indian Empire, and was a Consular and Customs' station before ever mission work was commenced there. Its importance as a base for mission work consists more in its being a strategic point and in containing within its district a large tribal population than in the existence of any large number of Chinese. At present Messrs. Flagg, Cooke, and the writer are in charge of a small Chinese work consisting of twelve church members, one out-station, and one native helper, together with a much larger and an encouraging work among the Lisu tribespeople. The out-station at Yungchang is in a somewhat more populous district and is a prefectural city, but it still has no resident missionary.

The Pentecostal Missionary Union—a society which has not a few capable workers and is doing excellent work in Yunnan in the fullest harmony with other missions—is represented by Mr. and Mrs. Klaver in Lichiang and Mr. and Mrs. Lewer and Miss Agar at Atentse, both these stations being in the north-west tongue of the province. They are the only workers in Yunnan who reach the Tibetans, amongst whom they have had moderate success. Mr. and Mrs. McLean, independent workers, have been in Shunning now over a year, and are getting much encouragement among the Chinese of that city. Miss Morgan and Miss Brown, also independent workers, are doing excellent work in the Tsuyung district, six days' journey west of the capital, and have, I believe, more Chinese church members than any other station in Western Yunnan except Tali. Miss Morgan is a very staunch friend of the C. H. M. S. Also Mrs. Marston, another independent worker, has just settled at Chingtung, and there are a few independent workers in the south of the province, about whose work the writer knows very little. The only actual societies at work among the Chinese in that vast tract of country called Western Yunnan are the C. I. M. and the P. M. U., and these

have only two stations each. "The work is great and large, and we are separated . . . far from one another."

Pastor Ting left Yunnanfu about the beginning of June in company with Miss Morgan, who showed him as much of her district and work as possible in the time at her disposal. From thence to Tali he was accompanied by two of her helpers, and from Tali, after a very brief stay, to Tengyueh by Mr. Flagg. It was for all of us our first meeting with the Pastor, and we had not expected to have the privilege of his visits in our out-of-the-way stations. It is easy enough merely to chronicle the journey from Yunnanfu to Tengyueh, but it involved nearly a month's hard travelling over very mountainous roads. Fortunately he is quite at home in the saddle. One of the Christians at Yunnanfu lent him a splendid little pony, which he rode throughout the entire trip. We gave him several days of comparative rest on his arrival at Tengyueh. Notice of his coming had been so short that it was found impossible to arrange for special meetings as we should have liked. He addressed our Christians and enquirers every night, however, with much acceptance. Some of the less educated among them found difficulty in understanding him at first, but on the whole he was remarkably well understood. Yunnan is a mandarin-speaking province throughout, but it is still a remarkable fact—as one reflects on it—that a man from the north-east of the country speaks to all intents and purposes the same language as a man in the furthest south-western corner, the Land's End of China. From Tengyueh the writer escorted him (Pastor Ting) to some of the Christian tribal villages of the district. As these Lisu tribespeople only understand what we call "market Chinese" his addresses to them had to be interpreted. It did them good to see him—many of them had never set eyes on a Chinese Christian before! Roughing it over mountain paths and putting up in small hamlets we finally reached a place practically on the Burma frontier. From the top of a forest-clad hill behind the village we sat down and gazed on a magnificent view of the Burmese jungle-country reaching down to the great Myitkyina plain and the Irrawaddy river. This interesting strip of frontier is practically the border between the Middle and the Far East. Another day we were quite near the frontier town of Manwyne, where Consul Margary was murdered in 1875. It is a small Chinese *shan*, market town, with a population of from two to three thousand. The spot

where the murder occurred is a mile or so south-west of the market in a small gully. When the writer was there seven years ago enquiries were made as to the spot where he—Consul Margary—was buried, but without success, nor have the investigations made by others had any better result. The natives of the place either cannot or will not tell where the murdered consul's remains lay, and it will probably remain as much a mystery as is the question as to who was really responsible for the murder.

Pastor Ting was much interested in the costumes, ornaments, habits, etc., of the various tribes. In one place he bought a long Lisu sword for \$0.70, also an ornamented bamboo betel-box.

From Tengyueh Pastor Ting commenced his return journey to the capital on August 12th. A Saturday and Sunday spent with Mr. and Mrs. McLean at Shunning was refreshing to us all. Thence six days' travelling, Mr. McLean also with us, brought us to Tali on Saturday, August 30th. The following day Pastor Ting commenced his fortnight's evangelistic services, which had been planned and prepared for some weeks previously. It was a great occasion. There were actually nine foreign missionaries present—a very large gathering of missionaries for Western Yunnan, possibly the largest in its history—beside Pastor Ting and the local Chinese workers. Every evening the Pastor addressed "full houses"—the average audience being about three hundred—and spoke specially to the Christians and enquirers on many of the afternoons. Those who know Pastor Ting will not need to hear how and what he preached. Many will not have heard him, however, and will not know his method. Night after night, with masterly skill in turning the point of view and angle of approach, he would mercilessly expose China's sins, failures, and follies. Using a blackboard for the sake of clearness, he would turn the metaphorical searchlight upon all her weaknesses, her inconsistencies, her low standards, her abuses, her hollownesses. He is but following in the paths of Finney, who would harrow the hearts of his audience just up to the point of their readiness to receive a Saviour's forgiveness, or Wesley, who would always preach the terrors of the law before he offered the comforts of the gospel. Indeed, how are they to know that they need a gospel otherwise? The interest in the Pastor's preaching was not only sustained but rose—at any

rate among a section of the audience, who had never, probably, heard China's shortcomings exposed so ruthlessly. Towards the last he brought the gospel message forward with increasing clearness. China's diseases—and the Great Physician; China's troubles—and the Great Deliverer; China's abuses—and the Great Purifier; China's need—and the Great Meeter of needs; China's difficulties—and the Great Solver of difficulties. Christ the Way Out and the Way Up: Christ the all-sufficient Saviour for China. Decisions were registered almost every evening during the second week, some school-boys, a few of the school-girls, some of the educated class, and several country people—in all forty stood up to signify their decision. And not only so, but at a garden-party held on the day after the last meeting, at which many prominent people of the place were present, the leading man of the city—a scholar and an ex-official—actually suggested the formation of a kind of “half-way-towards-Christianity” society in which he would take a leading part. He could not see his way to join the Church outright, he said, but he wanted to identify himself with Christianity in some way. But no little result of Pastor Ting's Talifu campaign was the stirring up many of the Christians received. He finally left the city on September 15th for Tsuyung, where he was to hold a week's evangelistic services, after which he was to return to the capital, arriving early in October. The writer has not heard news of him, however, since his departure from Talifu.

Though Pastor Ting's ministrations at the various stations he has visited have been in every case a help and a blessing, his work of reconnoitring for the C. H. M. S. has been no less important. One admires the wisdom of the new society's management in sending along an advance party for a thorough survey of the field before attempting work therein. A lesson, possibly, for some of us foreign workers! Pastor Ting has now seen most of the important places in Western Yunnan, and has a good general idea of the field, the conditions of work, the climate and the people. His report will be valuable. He was struck by the mountainous nature of the country—about nine parts mountain and one part plain—a contrast to his native province of Shantung, which he says is just the other way about. Indeed we are a somewhat sparsely populated and rustic province. The scenery impressed him very much: he said he had never seen anything like it in any other part of

China. His admiration for natural beauty was all the more striking because of the seeming lack of æsthetic sense among our Yunnanese. The tribespeople, especially, are hopeless. "What a beautiful flower!" the writer said to a Lisu on a journey one day. "Yes," he said, but looking a little puzzled as though he thought it a strange remark, then added "it is edible, you know!" Pastor Ting would go into raptures over our wide-sweeping vistas of mountains and valleys, exclaiming with a beaming face—"beautiful!—beautiful!—beautiful!" Once he was so struck by a lovely view of mountains surrounding a lake that he broke out into the doxology—"Praise God from whom all blessings flow!"

He was not so much impressed with the people themselves. His views on Yunnan coincide with those expressed on "Ceylon's isle" in our well-known missionary hymn. "Man has spoilt it all!" he would say when coming into contact with the opium (the curse of Yunnan), the dirt, the ignorance, and the superstitions of the people. When passing through a particularly dirty village he would point to an unspeakable slough of filth and say, "Och!"—screwing up his face—"just look! We Chinese don't pay the least regard to cleanliness!" One of the talks he gave the Lisu converts in one place was all along the line of cleanliness of body, clothes, house, etc. They needed it, and were not offended, though one young Lisu said to the writer afterwards, "Teacher, I don't mind what Pastor Ting said at all if he meant it to apply to the Kachins, Shans, and Chinese as well as the Lisu. But I don't like it if he meant to single out the Lisu as the only dirty people around here!" "Quite right!" Pastor Ting said with a smile, "they are all about the same!" Nor did the Pastor fail to remark on our oh—unspeakable Yunnan roads. Only in one or two places did he commend them, "Why this is quite a good road just here; much like our Shantung roads!"

Pastor Ting is the best company in the world, and no one could wish for a more pleasant travelling companion. It is especially interesting for one such as the writer, who has very little first-hand knowledge of the larger and older worked parts of the China mission field, to learn from the experience of a Chinese who has worked in many different places and under many different conditions. For all his experience, however, he looks younger than he is, and guesses at his age invariably came short. Curiously enough he was taken for a Cantonese

by some, and for a foreigner by others. "How long is it since you first came to China?" a young Chinese asked him in all seriousness at Shunning. "I came to China forty-nine years ago!" He said to me afterwards with a twinkle in his eye he might have added that he could not speak a word of Chinese when he first came to the country. And his cheerfulness is inspiring: he will make light of "hardships" and will be praising God wherever and whenever he can find a peg to hang his praise on. Sometimes we would arrive at our destination late at night and he would praise God that we "found a place to stay in so easily," or if we lost our way after dark—"God has given us moonlight, though!"—and "but it's a good piece of road just here, even if we *have* come the wrong way!"—or, if we succeeded in getting coolies in a difficult place, he would say with a beaming face, "God's blessing again!" Nor is he deficient in humour. One day riding up a steep hill he came out with the couplet: 山景好, 山路難, 令人又喜又厭煩. "What is that?" I asked, "a Chinese proverb?" "No," he said, laughing heartily, "I just made it up myself!" Again he came out with another original production: 天大本事也無用, 只得耐心慢上前. Again in an inn once where we dared not venture outside our bedroom door at night because of three fierce dogs which were let loose in the courtyard after dark, I overheard him murmuring to himself, 請主人慢放狗, 爲咁客人得自由, 狗一放客結仇, 雖然作客如作囚, etc., and in other ways he would both find and give simple innocent amusement. One has seldom known a Chinese to enjoy a joke as he does.

But he can be intensely serious and in earnest too. Many an earnest conversation with him the writer will not soon forget. One is not less gratified to see his strict loyalty to the scriptures than instructed and edified by the width of his outlook and the depth of his thought. Once the writer asked for his views on the place given to education in the modern missionary programme, expressing the opinion that though Christian educational effort may be very good in its place it seems to be rather over-emphasized nowadays to the detriment of aggressive evangelistic work. Leaning forward he said earnestly, "It's like this, Fu-Muh-Si. The trend of missionary activity nowadays seems to be in the direction of education. They are sending out large numbers of men and large sums of money from Europe and America for educational work.

Let it be so. Education is a good thing. It does not hinder the Chinese Church from pushing forward evangelistic work. This general trend of missionary endeavour in the direction of education is like a river changing its course from one side of a valley to the other, as rivers do. If you wish it to change its course back again to the old bed there are two ways you can go about it. First you can dam it up and *force* it into its old course. That is *man's* method. Or you can just wait until, in course of time, it flows back again to its old course naturally. That is *God's* method. And just so with this modern stream of educational effort. Things will flow back again into the old evangelistic channels sooner or later quite naturally and without any help from you or me. We needn't criticize them, Fu-Muh-Si. The thing is for us who believe in emphasizing aggressive evangelistic work to go ahead and *do it*."

Finally Pastor Ting is a man of prayer. He knows where the source of power lies, and goes there for it. His prayerfulness may well put some of us to shame. You may see him on horseback day after day apparently reading from a small leather-bound pocket-book. This contains, you will find, a long list of names of friends, both Chinese and foreign, whom he remembers daily before the Throne of Grace.

As said above it is too early yet to begin to prophesy which district the C.H.M.S. will ultimately select for settled work. One thing is fairly certain it is *not* likely to be among the aboriginal tribes, though they are to be found everywhere in Yunnan. They are few in number compared with the Chinese: moreover, our Chinese brethren are probably not so well fitted for tribes as for Chinese work. Pastor Ting's own feeling coincides with that of many of us, i.e., in favouring the Tsuyung district. Miss Morgan is perfectly willing to hand the whole district over to the C.H.M.S., as well as others being willing to hand over their work where contiguous to it, so that a very large district, ten days' journey from east to west and possibly still more from north to south, with a population of anything up to a million and a half souls, will be available for the new society, which is receiving such a cordial welcome on all hands. The writer, however, does not know the opinions of the other members of the deputation, still less of the responsible heads of the mission, none of whom he has ever met or had correspondence with.

More important, one feels, than the selection of the field to be worked is the selection of the men sent to work it. No small amount of self-denial will be called for from any worker sent to do pioneer work in a province where the missionary clock is still running twenty or thirty years slow. "The evangelization of these out-of-the-way places in Yunnan," a missionary friend has said to the writer, "cannot be done by foreigners, nor can it be done either by Chinese who want all the comforts of Shanghai!" A timely warning, this. Let well-educated men come by all means, so long as they have not had all the humility and self-denial educated out of them: let men (and women) of position and refinement come so long as they are prepared to live and work gladly in what are sometimes very decidedly "unrefined" surroundings—for Christ's sake. One would think that the Chinese Home Missionary Society would do well to take a leaf just here from the book of the missionary societies of Europe and America. None of these societies was founded without an element of real sacrifice entering in, and none of them has accomplished anything worth talking of without a continuation of the same sacrificial spirit. One hopes that the leaders of the new society realize this. The work will not be a bed of roses. There will be difficulties, disappointments, loneliness (especially if work is opened away from the capital). The workers will need to work together well. They will need perseverance. It is the hope of the writer that they will be men of the same spirit as the Chinese Christian gentleman whose friendship made this last summer has been a genuine help and blessing to him—that they will be men of the helpfulness, earnestness, and prayerfulness of Rev. Ting Li Mei.

Theology and Eschatology of the Chinese Novel

W. ARTHUR CORNABY

"**W**HAT sort of theology does the average mind of the Chinese possess? And what are the common ideas (if any) with regard to conditions after death?"

Here, surely, is an enquiry of great interest to all who wish to round-off their comparative study of the non-Christian beliefs of the world; and an enquiry of great importance to all who have come to China for the express purpose of

making noble and sacred impressions on the minds and hearts of China's populace.

As an aid towards gaining some answer to this enquiry, the newly arrived missionary has had appointed him a set course of study for his first two or three years. That course of study includes (1) specimen portions of the Four Books of the Confucian school; (2) the *Canon of Nature-Force and its Efficacy* by Lao Tzū (though the young student may not at first grasp the meaning of the mystic *Tao Teh King* sufficiently to re-translate the title thus); and perhaps (3) some English treatise on Buddhism,—for Buddhist sutras in the Chinese language are not easily obtainable; they are not stocked at any ordinary book-shop.

But, supposing him to have studied these works carefully, and to have passed his examinations creditably, let us ask the pertinent question: "What has he really gained by his studies?"

The real answer is obviously: A considerable insight into the intricacies of the literary language of China; a moderate insight into the conscience of a sincere Confucian scholar (for the sage Confucius may be regarded as *the embodied conscience of his day*); and a glimpse, perchance, into the back of the brain of that rarely-to-be-met personage, an *educated* Taoist or Buddhist monk.

His studies have been of an academic order. He has yet to begin the study which perhaps he fondly imagined he was pursuing all the time—a study of the *credo* of the Chinese populace at large, who, he finds, are not to be confounded with the above-mentioned specialists of the three cults. They are in a very meagre minority, somewhat aloof from the Chinese populace. And neither the Taoist or the Buddhist monk is addicted to the propagation of his beliefs by means of preaching to the masses.

Where then is the Western student to turn, in order to gain an answer to the double enquiry with which we (and he) started? Is there no answer to this question beyond a recommendation to long patience, covering a residence in China of (say) ten or twenty years, in close contact with the people, when, if the missionary be possessed of tact, insight and sympathy, he may gradually learn for himself the mind of the masses, in regard to popular theology and the conditions beyond the grave? With regard to the mentality of the utterly un-

educated and grossly ignorant, prolonged residence in their midst would seem to be the only way to gain an acquaintance with the thoughts of their hearts. But as regards the more intelligent classes, those who glance over the daily paper, for instance, is there no popular literature, read by all who can read, and quoted by them to those that cannot,—as in the case of the tea-shop orator who keeps his audience interested by the hour? May there not be some illuminating references in this popular literature to the popular beliefs of China in matters religious?

Supposing that some Chinese or Hindoo student of English had the task of writing a paper on the Religious Beliefs of Elizabethan England; that he had no copy of the *Book of Common Prayer* or of the *Roman Missal*, and was informed moreover that, at that time, the Holy Scriptures were mostly locked up in Latin from the common people,—who in few cases would have been able to read them fluently even had they been in English; supposing that he were confronted with these difficulties, he might still write an intelligent paper on the topic after a diligent collation of the religious references in Shakespeare's Plays. Indeed, from these plays he might gain not only the outlines of the general *credo* of the day, but many a hint as to the manner and degree of influence which those beliefs exercised over thought and action in everyday life in great emergencies, and in the hour and article of death.

And while it can hardly be said that religious references are as evenly distributed throughout the whole range of Chinese fiction as they are in Shakespeare's more serious plays, yet taking that popular literature as our field of observation, it may be affirmed that a fairly definite and (from the days of Kang Hsi onwards) a remarkably consistent system of religious belief may be discovered therein; a system too which is not only a summary of the belief of the intelligent reader at the time when those works were written, but one which those works have been propagating ever since in the minds of later readers,—thus affording us a safe guide to the actual theology and eschatology of the ordinary reading public of China.

The task of exploring these many novels, short stories, and collections of weird anecdotes, which occupy so much room on a bookseller's shelves, may not be the easiest task in the world. But, given patient industry, the aid of a powerful reading-glass in some cases, and a mind bent on unprejudiced

analysis,—the desired result may be attained. An unprejudiced mind is an essential in such a research, for we must not drag into the subject any merely logical deductions from ancient authorities we may have studied, or any generalizations of modern writers we may have read, but must boldly arrange our findings in a *de novo* fashion.

We may set aside the fact that among the utterly uneducated there are various forms of superstitious "worship" for the sole purpose of avoiding ill-luck, in cases where those observances have no more religious or moral significance than the newly-revived use of mascots by some in the West, or the old-time avoidance of spilling salt or crossing knives at table. Nor need we be misled by the fact that the customs of the more intelligent may now and then include some outward forms of idolatry, when the sole reason for such practices is a strong dislike to be regarded as singular,—spite all the enlightenment of latter-day education, or of wide-spread missionary preaching. We may set these things aside when we find that, in the current fiction of China (written of course by the intelligent for the intelligent reader), the idols as a whole (with the exception, sometimes, of Kuan Yü and Kuanyin) are introduced as mere "side shows," hardly entering at all into the general scheme of belief. Also that this general scheme of belief may be properly termed religious, for it is in the main a *credo* of definite appeal to the conscience, tending to the regulation of personal conduct.

In tabulating our findings it will be seen that the theology of current Chinese fiction (eliminating that *jeu d'esprit*, *The Making of the Gods* 封神演義*) is of a remarkably simple order.

1. A Supreme, enthroned far away in the heavens.
2. Fate or Destiny, side by side with the Supreme, either as a separate entity, or as his personal emanation.

*The 封神演義 is avowedly fanciful. It was written by a scholarly man at the end of the Ming dynasty so as to provide from its sales a dowry for his younger daughter. The hero of this novel is 姜子牙, 尚父, or 姜太公, a wise man of 80 years of age who, "for twenty years" assisted Wen Wang and his son in founding and consolidating the Chou dynasty (1122 B. C.). Finally, after the destruction of the warriors of a second Chinese Nero, the ghosts of these foes of the new regime were appeased by the simple process of deification: producing thus, instantaneously, a well-stocked pantheon.

3. A vicegerent of the Supreme, known as Yen Wang (閻王), in whose archives are stored exact records of all Chinese merits and demerits.

4. Local deputies of Yen Wang, for the correction of earthly injustice. These may be Ch'eng Huang (城隍) or Kuan Yü (關羽, called 關帝); perhaps Kuanyin (觀音) or possibly a Maiden Immortal (仙女), if there be a local temple to either, for women's supplications.

5. Supplementary spirits and underlings, as police and lictors of the various ghostly courts of justice.

6. Ancestral ghosts, as possible mediators on behalf of the oppressed.

Let this list be read over to a Chinese friend who is in full touch with his neighbours, and he is likely to exclaim, as a Chinese friend of mine did: "Yes, everybody believes in these six. And in that belief lies the real religion of my countrymen."

(*To be continued.*)

The House of Longevity

FRANK B. LENZ

HE was a district magistrate. But he was not the kind of an official whom you and I usually think of especially when we think in terms of Chinese officialdom. When he took office he did an unheard-of thing by warning his fellow officials that if any squeeze or corruption was detected their heads would come off. In a lecture he told them that wire pulling would not be tolerated. He dwelt on the importance of honesty and virtue and then proceeded to practise what he preached. He was a clever and loyal friend. Faithful and earnest he carried out every promise that he made to the people. He was impartial and just. When he saw the approaching defeat of his party he resigned and tried to retire. But the people so admired and trusted him that they held protest meetings to swing him back into political life. Their efforts failed. When they saw that he could not be persuaded to remain in office they had his portrait painted and ordered it to be worshiped. Scores of temples were built in his honor. As he left the city thousands of friends accompanied him to the station; many saw him several hundred miles on his journey,

others followed him a thousand miles, while scores of his more intimate associates traveled the entire distance to his home vowing they would serve him all their lives. His reputation for virtue, kindness, sympathy, and righteousness spread to every section of the country. When the emperor heard of his good deeds he issued a decree pronouncing him Lord of Happiness. This is the record of Hsu Chin Yang, district magistrate in far away Szechwan, but a native of Kiangsi province of Central China.

You may search the pages of our history but you will find no official record like this. Ward politics, corrupt political machines, Tammany bosses, "The Shame of the Cities," all remind us that our practices are not perfect. It is true that many public servants have been rewarded or even pensioned after long years of unselfish service. But this is the only case on record of a petty official being deified because of his faithful service. After seventeen hundred years this one-time district magistrate still has more influence in a province of 20,000,000 people than does the biggest statesman of the day.

Hsu Chin Yang never died. He ascended into heaven on a chariot drawn by a dragon. But to thousands upon thousands he still lives in the Wan Sheo Kung temple not far from Nanchang, in Kiangsi Province. Located in the Western Hills near the center of the province this large temple is so isolated from the outside world that foreigners rarely visit it. Probably not more than a dozen white men have ever seen this unusual place. It is five hundred miles west of Shanghai and a hundred and thirty miles south of the Yangtze River.

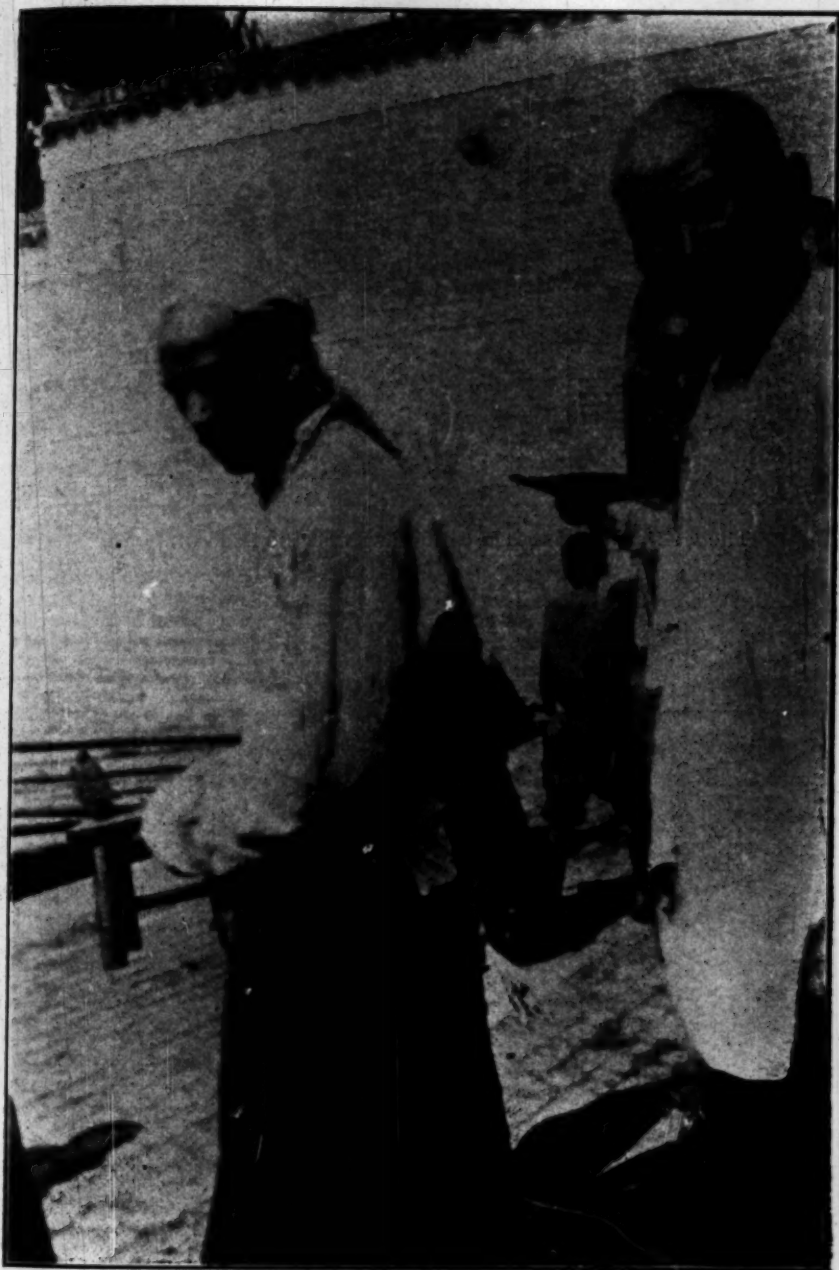
Every year during the eighth lunar month tens of thousands of people journey to this famous shrine by boat, barrow, sedan chair and by foot to "thank his reverence for grace received." The object of their praise and devotion to-day is an immense image of Hsu Chin Yang located high upon an altar in the largest and most magnificent temple of a group of eight. The pilgrims come in bands from the four corners of the province and from distant sections of the country. Last year seventeen hundred societies were represented, each society being composed of from twenty to sixty or more members. They are led by a Taoist priest who presents the petition brought by the party, reads out the names of the signers and acts as middleman. He is paid for his services as are also two men playing weird oriental flutes, the music of which is supple-

mented by drums and cymbals. A procession headed by these retainers is as unusual as it is real. One man carries a banner inscribed with characters which indicate the place from which the band comes. Two square paper lanterns hang at the sides of the banner.

But a word should be said about the actual experience one goes through in making a journey to this sacred spot. On the second of September we stood on the bank of the Fu River outside the city gate of Nanchang waiting for the steam launch to arrive. It was scheduled to leave at nine o'clock but it was ten forty when it finally hove into sight and shoved its way up to the bank through the jam of smaller boats. No matter—delays in China are to be expected. It had two flat-bottomed boats in tow and these were piled high with wheelbarrows, bags of rice, baskets and baggage of all descriptions. The launch itself was loaded to the water's edge with a noisy cargo of human freight.

Before the boat touched shore the crowd began to jump off, carrying with it various nondescript bundles. At the same time the waiting crowd, which was not in a very happy frame of mind, began to clamber aboard. Confusion and jostling began. Yelling and cursing, a hot sun and the shrill whistle of the launch intensified the confusion. I managed to worm my way into the dinky cabin. The regulations read that the limit there should be seven persons while the number to be accommodated above deck should not exceed twelve. To my amazement I counted fourteen crowded into that small cabin. It was impossible to count the crowd outside but there must have been seventy-five.

"This place is too hot and stuffy and besides it's none too safe," I remarked to Mr. Clarke. After some skillful maneuvering we managed to crawl out to the port side. There was an unusual row going on near the engine room and we found that, due to a list caused by overcrowding on that side, water was pouring over the deck. After some wrangling between the engineer and the pilot the crowd was shifted a little. The deck was now at least two inches above the surface of the water! At last we were off. We proceeded without mishap, except when I upset a pot of hot tea on Mr. Clarke, and about two hours later arrived at the half way station. This was a small village on the bank of the Kan River about fifteen miles southwest of Nanchang. Here we disembarked.

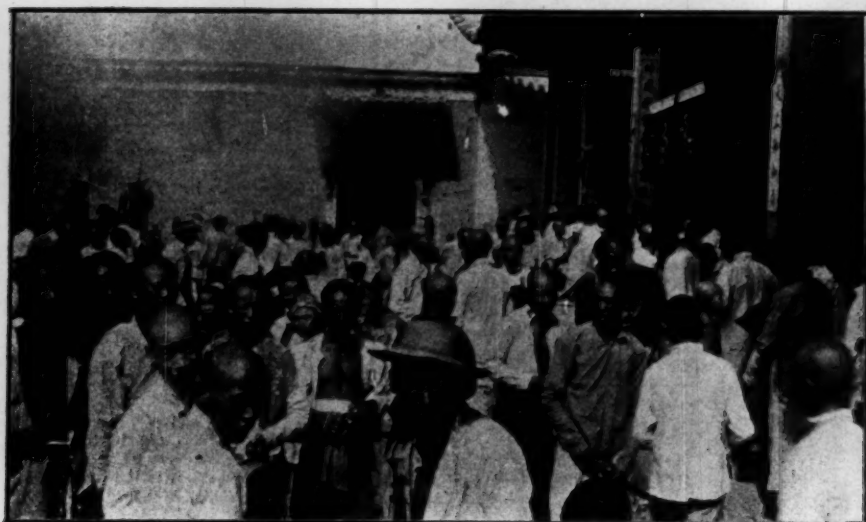


A pilgrim representing his father who is unable to go to the Temple. He carries a small stool and bows at intervals of a few steps, crossing his legs first one way and then the other.

SEE "THE HOUSE OF LONGEVITY."



The well into which Hsu Chin-yang cast the flood dragon.



A view of the crowd in front of the principal idol.

SEE "THE HOME OF LONGEVITY."

We still had fifteen miles to do. This had to be traversed by foot or sedan chair but we needed a conveyance for our goods. It was not difficult to find a wheelbarrow for there were half a dozen barrow men waiting anxiously for something to do. After some dickering we found a man satisfactory both as to price and strength and with the sun beating down upon our heads we set out across the valley.

On our journey across country we passed thousands of irrigated rice paddies and field after field of sweet potatoes, peanuts, sesame, lotus, and melons. About noon we bought a white water melon and were starting on again when the shop-keeper called us back and asked us to leave the seeds. It is a Chinese custom to always serve dried watermelon seeds and peanuts as a side dish before the first dish of a feast is brought on. Guests are supposed to chat and eat seeds while waiting for friends to arrive. Many Chinese gentlemen have great grooves worn into their teeth from cracking so many hard melon seeds. In compliance with the keeper's wish we broke open our melons and emptied the seeds into a waiting basket, later to be sold to the restaurants in the city.

At several places there were beggar villages, the shed houses being made of straw in which sat miserable creatures who begged for coppers from those who were on their way to the temple. On a stone bridge near a little town we passed a leper who had hobbled out to show his withered hands and deformities. These beggars literally line the waysides during the pilgrim season.

We talk a good deal these days about the decadence of Oriental religions. We point to the dust-covered temples with their crumbling walls and falling roofs and say with pride that the onward march of civilization and Christianity is making tremendous inroads upon the superstitious and religious customs of the Orient. But what are the facts? Dr. Harlan P. Beach, professor of foreign missions of Yale University, is authority for the statement that the religions of China are slightly progressive. This is probably due to the stimulating influence of Christianity. The advocates of Buddhism, Confucianism, and Taoism are cognizant of a new and vigorous religion operating in their field. It is only natural that something should be done by them to stem the tide. But the fact remains that these religions have maintained themselves without interruption for centuries. Do they have an influence on the

people? They certainly do. It is true that this influence is based largely on ignorance and superstition but when we consider that more than three-fourths of China's population is illiterate we can readily comprehend how extensive and far-reaching the influence is. One has only to drop off the train and get away from the main lines of traffic into the interior to feel the deadening and insistent pressure of these century-old religions.

How many of us know that the Taoist pope resides in Kiangsi Province a little northeast of Nanchang? Tucked away in the mountains a few days' journey up the Huang Hsin River one finds the pope busily engaged in issuing orders that are supposed to regulate the universe. This is the Taoist headquarters for China.

Thirty miles southwest of Nanchang the Wan Sheo Kung temple—Ten Thousand Longevity Palace—is found. This temple is peculiar to Kiangsi. It originated in the province and is purely Taoist. Temples are found in other provinces only when Kiangsi people have one erected. Practically every city in Kiangsi Province has a Wan Sheo Kung temple. It is an interesting fact that the Kiangsi guild or chamber of commerce in other provinces is usually connected with the temple, this being a rallying place for strangers in a strange land. There are more than thirty priests living at the main temple in the Western Hills.

Why does Wan Sheo Kung play such a tremendously important rôle in the lives of so many millions of China's people. The reason is found in the fact that Hsu Chin Yang, the deified magistrate whose image is now worshiped in the temple, was a miracle worker. He was more than that. He was the savior of Kiangsi Province. Long ago before he left this earth Kiangsi lived in mortal terror of a snake-like dragon that dwelt in the caves and ravines of the hills near Nanchang. This monster had eyes of torches and breathed out poisonous gases which spread like clouds over the countryside, killing everyone and everything that came in contact with it. In his previous incarnation this reptile was one Chang Koh, a man of evil deeds who had committed many horrible crimes. After he became a snake (the legend is not quite clear as to whether he was a snake or a dragon) he continued his horrible practices. He lived near the present site of the temple and from his stronghold used to sally forth, striking fear and terror into the

hearts of the peasants. His worst threat was that he would turn the country into the Japanese sea and flood Kiangsi. Hsu Chin Yang was appealed to. He met the challenge by seizing the dragon and casting him into a well. Standing above his victim he cried, "When the iron tree blossoms you may come forth." The snake-monster still languishes in the immortal well. (See illustration.)

According to another version of the story Hsu marched with a number of his disciples into the ravines of the hills and with a magic sword which some nymphs had taught him to use, cut off the head of the dragon and delivered the province.

His fame spread far and wide. He has been worshiped down through the centuries. That he still functions as a savior is proven by the fact that when the T'ai P'ings threatened Nanchang the governor had Hsu's image placed over the city gate. At the sight of his golden helmet and also because of his appearance as a man sitting on the high city wall dangling his feet in the moat and as a pedlar selling straw sandals three feet long saying that was the usual size for the beleaguered citizens, the rebels feared and fled. "Therefore," say his admirers to-day, "we should worship him as our ancestor."

A few years ago one of the branch temples was burned to the ground at Nanchang. The people are determined to have it restored. The Chamber of Commerce and the leading merchants and officials of the city have undertaken a financial campaign to raise four hundred thousand dollars for the new temple. And they are succeeding.

Is it religion or superstition that thus moves the people? Or is it fear? Whatever it is the fact remains that the worship of idols still influences the lives of millions of Chinese of all classes. Age-old customs are not to be given up in a day. Political revolutions play their part in bringing about reforms, but what is needed to-day is an intellectual revolution. Minds and hearts must be changed in the development of a new public consciousness. The printed page, the spoken word, schools, churches, science, lectures, and commerce are all playing an important part in the transition. To transform an illiterate nation into a literate nation—that is the challenge. The task facing the educators and especially the missionaries is stupendous to-day. Giant leadership and statesmanship are called for. Unless every change is bolstered up with the teachings of Christianity China cannot become a leader among

the nations. The country is facing a national crisis—she is either in the sunrise or sunset of her history. For the sake of the future civilization of the world China must be unbound and led from darkness into light.

The Church in Corinth and the Church in Anking

A Study in Ancient and Modern Church Life

D. T. HUNTINGTON

SOME time ago I had a group of catechists at Anking for an institute. My intention had been to give a few lessons on ancient, mediæval, and modern church life with special reference to mission work, but I found that they had so little conception of ancient church life that it seemed best to spend all our time on that, comparing it with modern church life in China. The results were interesting to me and I think to them also.

Thanks to Mr. Rowland Allen we are all more or less familiar with the comparison between St. Paul's methods and our own. A renewed study may not yield exactly the results that Mr. Allen got but may be none the less profitable. The question which I tried to get answered was: In what respects is the modern mission church like the ancient mission church and in what respect is it different? I took Anking as the Church with which they were most familiar and Corinth as the ancient Church about which we have the most information.

In what things then are they alike? My catechist friends thought there was no difference but a little analysis showed that that would not do. We have many things in common to be sure. We all believe in one God and in one Lord Jesus Christ; we are all guided by one Spirit and have received one baptism and are partakers of the one Body and Blood of our Lord. We are all, too, mortal, fallible, sinful. Irregularities existed in Corinth. Some went to temples and were suspected of joining in some way in the worship. Such things happen here. There were cases of adultery and other grave sins and so there are here. Then as now there was church discipline to deal with such matters. We have one collection of books

in common—the Old Testament. We preach the same Gospel which they preached.

And then the differences began to come out. What had they in Corinth which we have not? They had a zeal and a love and a faith and a patience under persecution which we have in a much less marked manner. Then they had an independence and freshness which we will hardly claim. Their finances were very simple certainly but they were dependent on no one. The Church in Jerusalem did not and indeed could not do anything for them in that way. In fact they had to help the mother church. Then they had certain gifts of the Spirit with which we are so unfamiliar that there is much dispute as to what they really were—miracles, gifts of healing, speaking with tongues, interpretation of tongues, prophecy—who knows what they really were? They had riches which we know not of.

But then there is the other side. We have so many things which they had not. We happened to be sitting in the Cathedral which is a fine church seating nearly a thousand. The Church in Corinth met in the houses of the Christians which must have been very inconvenient. If they had gifts of healing we have a fine hospital with a devoted staff who perform what appear in the eyes of the Chinese many miracles. We have schools where hundreds of boys and girls are receiving a good education. Then we have books which they never heard of—first of all the New Testament. They probably never saw any part of it except the two epistles to the Corinthians and if you had spoken to them of the New Testament they would doubtless have thought that you meant the New Covenant. Then—we are Episcopalians—there are the Prayer Book and the Catechism. I am sure they would have liked the Prayer Book but feel some doubts about the Catechism. Yet how would we feel if we were told to instruct converts without any of these books?

Back of it all we have the whole history and tradition of the Church guiding us and inspiring us—and sometimes misguiding and smothering us. The whole mass of theology and learning and piety of all the saints is behind us to draw from and we are unable to use it.

Instead of the poor and persecuted Church in Jerusalem we have the great, strong, rich, churches of Europe and America. And perhaps most marked of all we have a more

elaborate civilization and a mode of life differing vastly from that of those to whom we come. Our dress, our houses, our food, our language, our books, our traditions, our ways of thinking—all differing from the Chinese. St. Paul was of the civilization to which he came. He entered quietly. We cannot enter without a mob.

There we stand. We cannot and would not give up any of the gifts we have. From the New Testament to the latest books on theology and education, the wealth and power of our home churches, the beauty of our services, the schools and the thoughts from which they sprang, the hospitals and the science and love which inspire them, we want them all but how are we to manage so that the things which should have been to our wealth be not an occasion of stumbling?

Fellowship with God

M. GRAHAM ANDERSON

AT a great missionary conference in Liverpool some years ago the Bishop of Dorking read a paper on "Fellowship with God" which opened with these words:—"Fellowship with God is the *end* as it is the *method* of all missionary enterprise." May I emphasize the Bishop's dictum?

Fellowship with God was the *end* in view when our Lord, for the joy of bringing men into it, endured the cross and despised the shame (I Thess. 5), and the ultimate aim of all true missionary work done in the Name is not to civilize or Christianise or baptise, but in the power of the Holy Spirit to lead men and women into fellowship with God.

And fellowship with God is also the *method*, for it is only as we ourselves abide in this fellowship that we can lead others into it. But here lurks a danger for us who have been many years in Christian work. Depending on religious experiences in the past we may gradually neglect our daily spiritual needs, until "supposing Him to be in our company" we find that He has slipped away and with Him the secret of Power. It needs not a fall into conscious sin to accomplish this; the throng of station duties, the bustle of Christian activities may crowd out the quiet morning hour of devotional Bible study and heart intercourse with our Lord, till or ever we are aware we are out of touch.

"If we walk in the Light...we have fellowship...and the blood cleanses," so this fellowship with God is not *optional* but is the condition of a continued interest in the cleansing blood of Christ.

It is also the condition for a sweet and gracious character. One is sometimes startled, in talking with our Chinese brethren, to find how accurately they weigh up the missionaries' character, and for how many of us they have little use because of such apparently moral defects of character as pride, impatience, hasty temper, etc. But surely if we walk daily with God His Light will discover to ourselves these "little foxes that spoil the vines," and enable us to take them before the damage becomes apparent to others. "Can two walk together except they be agreed?"

You remember Hudson Taylor's testimony, "God said to me I am going to evangelize inland China, and *if you will walk with Me* I will do it through you."

Finally, fellowship with God is possible to every one of us through the Incarnate Son of God as the Way. "God is faithful by Whom ye were called into fellowship." In His infinite condescension the Holy One has stooped to desire our poor fellowship and calls us, with arms outstretched, to lift us on to this high plane of intimacy with Himself. It is ours either to slight and neglect or to day by day welcome and cultivate this glorious fellowship.

A New Plainsong

LOUISE S. HAMMOND

A RECENT book on plainsong, by one of our leading authorities, bears on its first page a quotation which is more sound than solemn. It is from "Alice in Wonderland": "And the moral of *that* is, 'Take care of the sense and the sounds will take care of themselves.'" The purpose of the tune in plainsong has always been to bring out and emphasize the meaning of the words. It is therefore evident that if we wish to apply the principles of our own oldest Christian music to the singing of the new Church of China, we can do so best, not by forcing the Chinese words into fixed Western molds, but by studying the natural rhythm and cadence of the Chinese sentence and finding the musical

expression which will be most appropriate. And yet, because of the inherent and striking similarity between native Chinese song and the well-developed system which we call Gregorian, I believe that a body of Chinese church-music can be built up which will inherit much of the experience and Christian tradition of Western worship, fused with certain distinctly original and racial elements of its own. It is to this music, now in its beginnings, that I have ventured to apply the name of a new plainsong.

Church singing may in general be divided into two kinds: that which has definite rhyme and rhythm, like the hymns, and requires an exact melody, usually repeated over and over again, and that which is structurally more irregular, owing to the nature of the words, such as the singing of the Psalms, the Magnificat, etc. Experiments have been made in different parts of China, I believe, with varying degrees of success, in building up a native hymnology by adding Christian words to ancient Chinese melodies or by making or finding out other simple tunes which could be readily assimilated by a Chinese congregation. Now there is a great wealth of simple and devotional plainsong hymn tunes which would be most useful here and would amply repay investigation. But the work we have been attempting here in Wusih has been along the other line and the most important result of it so far is a musical setting of the Communion Service by Mr. Chiu Chang-nien, which we have called the Mass of the Holy Cross in honor of our parish church.

The first idea for this kind of a musical service came to me one day in a small country village where I heard a group of men, newly converted to Christianity, reading Evening Prayer together. They had been untouched by the modern convention which puts everything into a uniform conversational tone and their voices rose and fell in unison in a most enticing but elusive sing-song. They would vehemently have denied that they were singing, saying that this was ordinary Chinese reading, but the effect was distinctly pleasing and reverent. It occurred to me that if I could get an excellent Chinese scholar, with a full knowledge of tones and the way of reading the *p'ing tseh* of poetry, to study carefully the meaning of every phrase of the liturgy, he could formulate a reading-tune for it which would be absolutely correct and bring out the full flavor of the Wen-li.

Mr. Chiu Chang-nien, a former magistrate and a man of considerable literary reputation in Wusih, undertook the work for me. It seemed to him, however, that it would be less monotonous and more impressive to heighten the recitative by the introduction of certain distinctly musical features. He therefore composed original Chinese melodies for all the different parts of the Communion Service which are sung at a regular Choral Eucharist, such as the *Kyrie*, the *Sanctus*, the *Gloria in Excelsis*, etc. These he would sing over and over to me with infinite patience while I struggled to confine them to musical notation. I must claim, however, that all the patience was not on his side, because, whenever he was stopped at the end of one sentence, he would be apt to begin the next in a different key, with disastrous results. At last it was done and for over a year it has been sung every Sunday in the Church of the Holy Cross, replacing a Gregorian setting which we had been using up to that time. Mr. Chiu has also modified his melodies to fit the Mandarin words of the liturgy in use in other parts of China (our own Prayer Book is in Wen-li), and now this music is being adopted in several other places as well.

The tunes which make up this Mass are not, as far as I can find, transcriptions of old Chinese songs or modifications of any known melody. Mr. Chiu himself composed them to express the feeling given him by the words of the liturgy. Of course they bear a very definite impress of the music with which he has been surrounded all his life and it is probable that certain of the phrases he uses appear also in other Chinese compositions. So also would it be found that a great master like Verdi employs many well-known traditions of Italian music without impairing in the least the originality of his own work. Mr. Chiu says that the *Kyrie* is written in the same general style as the long-disused theatrical music of the T'ang Dynasty called 崑曲. The Creed and Lord's Prayer bear some slight resemblance to Taoist chants, which were themselves probably taken over from the general style of the 崑曲 originally. The *Gloria in Excelsis* is done after the manner of modern patriotic songs and the *Benedictus Qui Venit*, that cry of the people, "Blessed is He that cometh in the name of the Lord," was fittingly suggested by the wordless refrains of boatmen doing heavy work. But the music does not seem at all disjointed. On the contrary it has a very homogeneous

expression which will be most appropriate. And yet, because of the inherent and striking similarity between native Chinese song and the well-developed system which we call Gregorian, I believe that a body of Chinese church-music can be built up which will inherit much of the experience and Christian tradition of Western worship, fused with certain distinctly original and racial elements of its own. It is to this music, now in its beginnings, that I have ventured to apply the name of a new plainsong.

Church singing may in general be divided into two kinds: that which has definite rhyme and rhythm, like the hymns, and requires an exact melody, usually repeated over and over again, and that which is structurally more irregular, owing to the nature of the words, such as the singing of the Psalms, the Magnificat, etc. Experiments have been made in different parts of China, I believe, with varying degrees of success, in building up a native hymnology by adding Christian words to ancient Chinese melodies or by making or finding out other simple tunes which could be readily assimilated by a Chinese congregation. Now there is a great wealth of simple and devotional plainsong hymn tunes which would be most useful here and would amply repay investigation. But the work we have been attempting here in Wusih has been along the other line and the most important result of it so far is a musical setting of the Communion Service by Mr. Chiu Chang-nien, which we have called the Mass of the Holy Cross in honor of our parish church.

The first idea for this kind of a musical service came to me one day in a small country village where I heard a group of men, newly converted to Christianity, reading Evening Prayer together. They had been untouched by the modern convention which puts everything into a uniform conversational tone and their voices rose and fell in unison in a most enticing but elusive sing-song. They would vehemently have denied that they were singing, saying that this was ordinary Chinese reading, but the effect was distinctly pleasing and reverent. It occurred to me that if I could get an excellent Chinese scholar, with a full knowledge of tones and the way of reading the *ping tseh* of poetry, to study carefully the meaning of every phrase of the liturgy, he could formulate a reading-tune for it which would be absolutely correct and bring out the full flavor of the Wen-li.

Mr. Chiu Chang-nien, a former magistrate and a man of considerable literary reputation in Wusih, undertook the work for me. It seemed to him, however, that it would be less monotonous and more impressive to heighten the recitative by the introduction of certain distinctly musical features. He therefore composed original Chinese melodies for all the different parts of the Communion Service which are sung at a regular Choral Eucharist, such as the *Kyrie*, the *Sanctus*, the *Gloria in Excelsis*, etc. These he would sing over and over to me with infinite patience while I struggled to confine them to musical notation. I must claim, however, that all the patience was not on his side, because, whenever he was stopped at the end of one sentence, he would be apt to begin the next in a different key, with disastrous results. At last it was done and for over a year it has been sung every Sunday in the Church of the Holy Cross, replacing a Gregorian setting which we had been using up to that time. Mr. Chiu has also modified his melodies to fit the Mandarin words of the liturgy in use in other parts of China (our own Prayer Book is in Wen-li), and now this music is being adopted in several other places as well.

The tunes which make up this Mass are not, as far as I can find, transcriptions of old Chinese songs or modifications of any known melody. Mr. Chiu himself composed them to express the feeling given him by the words of the liturgy. Of course they bear a very definite impress of the music with which he has been surrounded all his life and it is probable that certain of the phrases he uses appear also in other Chinese compositions. So also would it be found that a great master like Verdi employs many well-known traditions of Italian music without impairing in the least the originality of his own work. Mr. Chiu says that the *Kyrie* is written in the same general style as the long-disused theatrical music of the T'ang Dynasty called 崑曲. The Creed and Lord's Prayer bear some slight resemblance to Taoist chants, which were themselves probably taken over from the general style of the 崑曲 originally. The *Gloria in Excelsis* is done after the manner of modern patriotic songs and the *Benedictus Qui Venit*, that cry of the people, "Blessed is He that cometh in the name of the Lord," was fittingly suggested by the wordless refrains of boatmen doing heavy work. But the music does not seem at all disjointed. On the contrary it has a very homogeneous

effect of reverence and beauty to those who are familiar with it. Farmers from the country seem to recognize it as a means of expression natural to themselves and join in the singing with a surprising degree of success the first time they hear it. But after repeated inquiry among Chinese with special knowledge of their own music, I have not been able to find that any of the tunes of this Mass were previously known.

The nature of the music is very simple, although considerable variety is found in the different numbers. It can all be written in the key of F without accidentals and falls easily within the singing range of an ordinary congregation. Some of it, notably the *Gloria in Excelsis*, has a very definite rhythm and may be formally written in 2/4 time. Other parts, like the Creed, have no regular beat, but fall naturally into a sort of swing of their own like the rhythm of prose in English. This rhythm is very difficult to suggest on paper, but its careful reproduction is essential to the preservation of the Chinese effect of the music. Some of the sounds are several times as long in duration as other sounds, differing in this from the syllables in Gregorian recitative, which are in general even and equal in length. Fortunately it is easy to teach the rhythm of their own prose to a Chinese congregation and any slight change which they may naturally make will still be true to character.

A greater part of the service is in the pentatonic scale, that is the scale used by the Scotch bag-pipes, which can be represented by the five black notes on the piano. It is not, however, limited to that scale, as several of the numbers contain all the seven notes, including the semitones, used in the major scale. This does not mean that the general impression given by these particular tunes is that of being in a major key, because we instinctively expect such tunes to come to rest on a note we should call *do*, or at least on *mi* or *sol*. The Chinese melodies, on the other hand, persist in harping on odd notes of the scale and closing on notes which we should not consider final.

It is here that the strange resemblance between Chinese music and plainsong appears. In plainsong also there are no sharps nor flats (except for an occasional Bb) but the ancient theorists distinguished fourteen scales or *modes*, to which they gave the Greek names of Dorian, Phrygian, etc. The notes used by all of these modes were identical, the chief difference being that certain modes ended on one note of the scale, others

on others. Thus the Dorian mode was the *re* mode and its scale can be played by striking one D on the piano and playing all the white notes up to the D an octave above. In the same way we can get seven modes ending on the seven different notes of the scale, this last note being called the *final* of the mode. But as there are fourteen modes and only seven finals, we have two modes to each final. The difference between the two modes ending, for instance, on D is very interesting. It was found that in every Gregorian tune there was one note which kept recurring over and over again and seemed to dominate the tune more than the final of the mode. This note was therefore called the *dominant*. But with tunes ending on D, this dominant occupied one of two places only: it was either F or A. This gave two modes ending on D, the final being the same and the dominant different. The range of one of the modes was also lower than the range of the other.

Now in our Chinese Mass, composed by a man who had never heard of plainsong, not only do the different numbers end on notes of the scale other than *do*, but each melody has a very distinguishable dominant, which in each case occupies one of the possible positions allowed by the Gregorian law. The numbers with the final D have A for the dominant, and so forth. By this means each of the thirteen melodies in our New Plainsong Mass can be accurately analyzed as belonging to one of four of the ancient plainsong modes, that is, the Dorian, the Hypo-lydian, the Aeolian, and the Hypo-ionian. The range of the melodies in these respective modes corresponds also in a striking degree with the range prescribed by the Gregorian rule.

Another interesting point of resemblance between Chinese music and plainsong is that they both originally used the absolute or scientifically accurate scale, not the octave tidily divided into twelve semitones, to which our ears have become accustomed since the time of Bach's "Well-tempered Clavichord." It is this absolute scale, with intervals which seem to us just off key, which most offends the ear of Westerners hearing Chinese music for the first time. But as Gregorians are now sung entirely in our modified scale without apparently doing violence to their nature, so also may Chinese melodies be safely toned down. I think the introduction of cheap baby-organs in the primary schools of every village of the land will have a strong influence in this process naturally.

At present we sing the Mass of the Holy Cross without harmonic accompaniment on the organ, but there seems no valid reason why this should not be added if desired. It would make the music more conventionally beautiful to Westerners and would not affect the melody if done properly. Here the experience of all the scholars who have been reviving plainsong in Europe and America of recent years would be of assistance. Gregorians, too, were originally unaccompanied and it is found that the only harmony suitable to be added is that which respects the tonality of the music. No note must be used in the harmony which cannot appear in the melody. A certain lightness and elasticity must also be maintained to avoid destroying the rhythm of the prose.

The Mass which I have attempted to describe to you is altogether Chinese, but we have also an arrangement of the Litany which is three quarters Gregorian and one quarter Chinese. The Chinese part was introduced at that point because the words were too utterly different in rhythm from the original Latin to allow of any satisfactory twisting of the tune. But that the two parts show no real discrepancy is brought out by a remark made by a Chinese woman when I first began to teach this setting of the Litany. While we were still singing melodies which had made part of the "Sarum Use," before we came to Mr. Chiu's interpolation, she exclaimed in delight: "Oh, this is Chinese music!"

It is not in my province to try to trace any problematic influence or interaction of the musical ideas of two great continents on each other in ages long past. I am more concerned with the future of music in China than with its past. Personally I believe that Chinese music and plainsong are alike only because they both obey laws which are fundamentally right and satisfactory to the ear of man. But the opportunities both for scholarly research and also for creative workmanship in this field are so unbounded that I feel I have hardly made a start at all. I only hope others with more knowledge and experience will take up this work and develop to the full the contribution which plainsong has to make to the music of the Chinese Church. But best of all, may the Chinese Christians themselves be stimulated to a national musical expression of the love of God within them.

The Laboratory Method in Religious Education

J. C. CLARK

PROFESSOR Moore tells us that the teacher's business is "choosing experiences for people" which is but the reverse of our old proverb "Experience is the best teacher." If the specialist in secular education has come to this conclusion may we not well ask ourselves if it is not also true of religious education?

If the object of religious education is to help people live as Jesus lived, then surely the formation of the habits that make up such a life are of vital importance and the time and effort spent in acquiring them needs most careful direction so that the person who has been given a religious education will express it in his every-day life.

Religious education begins very early and is not all carried on in churches and class rooms or at stated times.

Dr. Coe tells us that: A child learns to appreciate God in the same way and by the same faculty that he learns to love and appreciate his earthly parents, i.e., by the use of his "*parental instinct*." The yearning of a father toward the child, and the child's appreciation of this yearning are of the same quality. It is in fathering somebody that the child's Christian experience begins. We love God only when we take His point of view and we can take His point of view only through some experience of our own in which we actually exercise Godlike interest in another.

Anything we do that exercises Godlike interest in another and brings into play that parental (or Godlike) instinct is a religious experience and an expression of our religious life.

It is not necessary to explain to the adolescent what parental instinct is and to convince him that he possesses it before we introduce him to experiences that will develop that instinct. Neither is it necessary that the child should at first distinguish between what is religious and what is not. If he forms the habit of giving expression to his parental instinct whenever opportunity presents itself he will develop an expressional type of religion that will easily accept the necessary theory when he is ready to think about it. The child learns to obey his parents and forms the habit of doing their will before he realizes that they are his parents. He learns to

father his little brothers and sisters and gets the practical side of brotherhood before he understands the theory. Later his relationship is explained and he accepts it without difficulty. So often we as Christians have been zealous to have children memorize the theory but neglect to help them practise it in daily contacts, yet probably the most outstanding difference between Christianity and other religions is not in its theories but in its expression in useful every-day living.

My experience with boys is that more of them become interested in accepting Christianity as a result of rendering service or seeing others serve than from attending church or Bible classes. Boys are by nature religious, but not usually philosophical. The religion that is natural to them is not one of well reasoned or abstract theories but a religion of "right action."

If they are taught that unselfish service toward other people and not assent to some formal religious statement is the central idea in religion, every child can by the use of his own will exercise what Dr. Coe has called the "parental instinct" in his relation with others and thereby have every-day vital religious experiences that are tangible, that are in accord with his own religious nature, that can be reproduced at will regardless of his emotions and thus form the foundation of a real religious life such as Jesus said in Matthew 25 is fundamental.

Most of the active Christians among the boys I know best have come by the way of some unselfish service while many who have learned much about the Bible have not been influenced by it in their attitude toward God or in their daily conduct, for they cannot visualize what the teacher has said.

Chinese quite generally believe in the good life of a Christian for their boys; it is when we teach them the theory or doctrines of Christianity that they disagree with us. They object to their boys accepting Christian ideas largely because they do not know what the result will be. If the boy says nothing about his belief but lives a Christian life in his home he will usually gain their approval of Christianity.

We often hear the question: When can religious education be carried on? My answer would be: Religious education can be carried on at any time or place. Some of the best places are religious meetings, Bible classes, club meetings, supervised play periods, times of quiet personal fellowship, and when one is giving himself to others in friendly service.

Another very common question is what material can we use in a program of religious education. I should say that some of the most helpful material for religious education in addition to the Bible, the church, the Christian home, and Christian leaders, is a game room, a gymnasium, an athletic field, a dormitory, an organized club or team, a well selected library, and various opportunities to sacrifice for and to serve others. Artman says, "The normal course of behavior is the strategic portion of any material for religious education."

When we give people a scientific education we give them the theory in the class room, then send them into the laboratory to confirm, by their own experiences, the experiments of others. We choose typical experiments for them to perform so that they may learn by actual experience what their teachers wish them to know.

When we give people a religious education we should follow the scientific method. We should teach the Bible as a record of religious experiences and only as we do so is it of religious value. If the student reads in the Bible or hears in a sermon of the religious experiences of others, his teacher needs also to choose for him typical experiences in the laboratory of daily life so that he may learn by actual experience with others the lessons in character building that we would have him know.

It seldom happens that the young scientist misses his experiment in the laboratory but of those who are seeking character it seems that a great number do the experiment wrong, and a weak or worthless character is the result.

There are two reasons for this—First, all young people must make their character experiments whether they have a teacher or not and most of them have no teacher or if they have one he either does not know how to direct them or he wilfully or carelessly directs them wrong.

Second, even those who teach and try to teach wisely have talked so much about hazy, intangible, or abstract ideas instead of "choosing experiences" for the pupil that most pupils in religious education have not had much real help in working out their experiments.

"Expressional activity" is another term for "laboratory practice." The student who tries to do the character experiment faces a very complex and confusing situation. Suppose he enters the laboratory to prove that a young man should be

honest and finds the laboratory full of people who are old enough to be past that experiment but are plainly dishonest, yet they have apparently succeeded in life and are where he hopes some day to be. It looks on the surface as though the author of the text book had made a mistake, and that those who have done the experiment had proven that a young man should be dishonest if he would succeed. Such an experience only shows how necessary it is to follow the scientific method very carefully.

The student who enters a laboratory to weigh an atom does not go unaccompanied to try his experiment on those expensive and delicate machines. Too often, however, we send the one who is experimenting in religious or character values into the laboratory alone and his delicate instruments—his will, his conscience, and his judgment—are thrown out of adjustment so that when the experiment is done, unbeknown to the student they register false values or he is unable to interpret the results correctly.

In the chemical or physical laboratory the materials used always react in the same way under the same conditions. This is not true in the laboratory of life. Instead of one "X" to be determined, there are many. The student needs friendly expert guidance in order that he may know when the experiment is properly done.

If we take the gymnasium as an example it makes the meaning clear. The gymnasium is possible material for the very best kind of religious education but if there is no one to guide those making experiments the results are often disastrous, i.e., boys with weak hearts may suffer physical injury from over exertion in a game or develop selfishness in the use of equipment, or envy and hatred for those who win. If, however, there is a friendly director he can see that every game and the use of each piece of apparatus is not only of great physical help but also teaches obedience, self-control, unselfishness, admiration for success in others, kindness, helpfulness, etc. The friendly director is the determining factor; without him the equipment will likely be a menace.

I have interviewed many boys regarding their religious life. Only in two or three instances have I found boys who could recall having modified their behavior as the result of a particular lesson. Usually they have said that it is after a course of Bible studies or after several years of church attend-

ance, fellowship with Christian friends, the influence of some unselfish service or a Christian environment that they have decided to change their way of living.

Boys who go out from a Bible class, a church service, or a personal interview in which an appeal has been made for an improvement in their behavior, are very largely influenced by the environment into which they go. If others are doing the thing suggested to them it is easy for them to begin the new habit but if no one is living that way and the opposition of home and the ridicule of friends must be faced it is a great deal to expect of a boy that he will change radically and permanently under such conditions. He must have the sympathy of the others who are living the Christian life to guide him in his early experiments in Christian living.

I once interviewed several classes of boys who had been instructed in the Bible for from one to four years and found that they knew what they had studied but in most cases it had not affected their beliefs which we found were over 80% agnostic or atheistic.

Most of the boys, I know, who really become Christians are those who have become interested in the expressional activity first and Christian doctrines afterwards.

If chemistry, physics, psychology, engineering etc., are so important that we must have supervised, expressional work for the student to make sure that he has learned the lesson, how much more necessary to use such a method in the most fundamental study that any boy is engaged in.

Of course we have all expected and hoped for the expression but have not, as in the studies mentioned above, taken the proper steps to insure it.

Just as boys are more interested in the expressional side of chemistry, physics, athletics, etc., so we find them more interested in expressing brotherhood and love for God than in talking about it. That is why we say that to the normal boy, religion is "right action."

Here are a few questions that it seems to me we need to think through if we would understand the place of the laboratory method in religious education:—

1. What religious ideas should we express in our conduct?
2. Why do we want these ideas so expressed?
3. When do we consider that they have been adequately expressed?

honest and finds the laboratory full of people who are old enough to be past that experiment but are plainly dishonest, yet they have apparently succeeded in life and are where he hopes some day to be. It looks on the surface as though the author of the text book had made a mistake, and that those who have done the experiment had proven that a young man should be dishonest if he would succeed. Such an experience only shows how necessary it is to follow the scientific method very carefully.

The student who enters a laboratory to weigh an atom does not go unaccompanied to try his experiment on those expensive and delicate machines. Too often, however, we send the one who is experimenting in religious or character values into the laboratory alone and his delicate instruments—his will, his conscience, and his judgment—are thrown out of adjustment so that when the experiment is done, unbeknown to the student they register false values or he is unable to interpret the results correctly.

In the chemical or physical laboratory the materials used always react in the same way under the same conditions. This is not true in the laboratory of life. Instead of one "X" to be determined, there are many. The student needs friendly expert guidance in order that he may know when the experiment is properly done.

If we take the gymnasium as an example it makes the meaning clear. The gymnasium is possible material for the very best kind of religious education but if there is no one to guide those making experiments the results are often disastrous, i.e., boys with weak hearts may suffer physical injury from over exertion in a game or develop selfishness in the use of equipment, or envy and hatred for those who win. If, however, there is a friendly director he can see that every game and the use of each piece of apparatus is not only of great physical help but also teaches obedience, self-control, unselfishness, admiration for success in others, kindness, helpfulness, etc. The friendly director is the determining factor; without him the equipment will likely be a menace.

I have interviewed many boys regarding their religious life. Only in two or three instances have I found boys who could recall having modified their behavior as the result of a particular lesson. Usually they have said that it is after a course of Bible studies or after several years of church attend-

ance, fellowship with Christian friends, the influence of some unselfish service or a Christian environment that they have decided to change their way of living.

Boys who go out from a Bible class, a church service, or a personal interview in which an appeal has been made for an improvement in their behavior, are very largely influenced by the environment into which they go. If others are doing the thing suggested to them it is easy for them to begin the new habit but if no one is living that way and the opposition of home and the ridicule of friends must be faced it is a great deal to expect of a boy that he will change radically and permanently under such conditions. He must have the sympathy of the others who are living the Christian life to guide him in his early experiments in Christian living.

I once interviewed several classes of boys who had been instructed in the Bible for from one to four years and found that they knew what they had studied but in most cases it had not affected their beliefs which we found were over 80% agnostic or atheistic.

Most of the boys, I know, who really become Christians are those who have become interested in the expressional activity first and Christian doctrines afterwards.

If chemistry, physics, psychology, engineering, etc., are so important that we must have supervised, expressional work for the student to make sure that he has learned the lesson, how much more necessary to use such a method in the most fundamental study that any boy is engaged in.

Of course we have all expected and hoped for the expression but have not, as in the studies mentioned above, taken the proper steps to insure it.

Just as boys are more interested in the expressional side of chemistry, physics, athletics, etc., so we find them more interested in expressing brotherhood and love for God than in talking about it. That is why we say that to the normal boy, religion is "right action."

Here are a few questions that it seems to me we need to think through if we would understand the place of the laboratory method in religious education:—

1. What religious ideas should we express in our conduct?
2. Why do we want these ideas so expressed?
3. When do we consider that they have been adequately expressed?

4. Do Bible class teachers sometimes talk too much with their classes about questions that mature Christians may well profit by discussing and fail to give enough attention to helping their students take the first steps in real brotherly living?
5. Must one have Bible study or other religious instruction before he can form Christlike habits of living?
6. Has a person really learned the truths of Christianity if he does not express them in his daily life?
7. Is it knowing and believing Christian ideas or practising them that makes one a Christian?
8. If a person lives in an environment hostile to Christianity what is a real desire on his part to live a Christian life equivalent to in an environment favorable to such a life?
9. Who is best prepared to become an active church member—the one who has learned the theory of being a Christian but has not tried to practise it or the one who has formed Christian habits of living but knows little of the Bible or of organized Christianity?
10. How can a game room be used as material for religious education?

SOME RELIGIOUS LABORATORY WORK.

Teaching educational subjects, play, Bible, etc.

Supervising activities of smaller boys.

Making careful study or survey and reports for welfare work.

Entertaining others.

Relieving distress—giving time, money, things.

Visiting the sick or lonely.

Being a Big Brother.

Cleaning up personal life.

Taking a new attitude toward others and showing it in conduct.

Taking part in worship and in the services of the church.

The value of any expressional activity is not in the activity itself but in what it brings to pass in the actor, and in those acted upon.

Outline of a Program for Christian Service

GEO. L. GELWICKS

THE program outlined below is intended to apply to all congregations, large or small, urban or rural.

I. The congregation should be divided into two sections, (a) soul saving, (b) social service, to which all Christians should belong in rotation, each Christian spending at least six months a year in each section. Of course Christians should, at all times, seek to save souls. By this plan they are, for half the year, freed from other than spiritual duties.

II. The aim of the soul-saving section shall be to win men to personal faith in Christ as their Saviour and to membership in His Church.

III. The aim of the social service section shall be to help promote individual and public welfare in ways consistent with the teaching of the New Testament.

IV. Responsibility for promoting the religious life and church services, such as teaching in Sabbath school, leading meetings, conducting Bible classes, and supporting neighborhood prayer meetings, is not confined to either section but is the permanent and constant duty of all Christians.

V. Comparatively few funds are needed for soul-saving work, while many forms of social service are impossible without them. (On the securing of funds see later.)

VI. The foremost duty of Christians is to provide a place of worship and fellowship, and to support those ministering to the Church. At least half of the funds raised in any congregation should go towards meeting these needs. When the needs of the local congregation are met then help should be extended to home and foreign missions. These needs may be called spiritual. The lack of a distinction between the "spiritual" and "non-spiritual" is fatal.

VII. About half of the contributions of a congregation might be used in social service. In small congregations this may be too small an amount for the Church by itself to accomplish much but at least the principle of social service will thereby be instilled. In this connection the importance of social service as a point of contact with non-Christians should be kept in mind.

VIII. The social service section of one or a group of congregations should present to the non-Christian community, or portions of the same, definite plans for social welfare work that it desires to undertake, but which require funds beyond the power of the Church to provide. To inspire confidence, the non-Christian element may be allowed to have its own collectors and treasurers; who, with the approval of the donors, will pay such funds to the social service section of the Church upon its request; the church social section of course to make adequate report of the use of such funds. There may, if preferred, be a joint treasurership with representatives from both the Christian and non-Christian members of the community.

IX. No non-Christian may belong to the social service section of a church. (Of course he could not belong to the soul-saving section.) The qualification for membership should be registration as an enquirer and habitual attendance upon religious services. Normally, only baptized Christians shall be eligible as section leaders.

X. Any appeal to non-Christians for funds must be distinctly on the basis that the service is undertaken in the name of Christ and that it is the love of Christ that constrains.

XI. The activities of the sections should be suited to local needs. Larger congregations may have sub-sections, each with its own leader. In the social service section each sub-section may engage in a different form of work. Assignment of membership in sub-sections may be either on a numerical basis or dependent on personal qualifications.

XII. This plan has limitless elasticity and adaptibility. In times of special evangelistic effort, such as the annual nation-wide week of evangelism, the entire congregation, for the time being, belongs to the soul-saving section. The success of work in either section will depend on the individual spiritual life of the workers.

XIII. No list of activities for the soul-saving section is attempted. This should be chiefly personal, individual effort, though including evangelistic meetings and the use of Christian literature. The nurture of the Christian life belongs to the members of each section.

XIV. Suggested activities for the social service section. Social service should begin with simple activities and gradually reach the more complex. Unless for large and strong congregations, plans should be along lines not requiring expert service

or specially trained workers. To ignore this is to defeat the purpose of this type of work for the great majority of Christians. Each activity must conform to the above articles. The activities suggested do not assume the use of foreign funds.

- A. Social service activities possible for any congregation.
 1. Promote use of covered vaults so as to reduce breeding places for flies.
 2. Help improve street drainage; have unhealthy places covered with dirt or ashes.
 3. Teach mothers proper care of babies, especially in summer; show the use of cow, goat, buffalo, or pig milk for babies.
 4. Plant trees on bare hills.
 5. Seek help from Nanking University Agricultural Department in improving quality of seeds used and promoting better methods of farming.
 6. Conduct a reading room in the church.
 7. Teach phonetic reading and writing.
 8. Distribute anti-opium, anti-alcohol, and anti-disease literature.
 9. Visit and help the sick.
 10. Lead the community to provide an abode for unfortunates, such as cripples, blind and imbeciles, with endowed land whose produce could furnish their maintenance; each inmate, up to the limit of his ability, to work about the building or upon the land, instead of begging. Pay only for that labor which is needed to supplement that of the inmates. Unemployed able-bodied persons should have a chance to work on these lands for their board. An arrangement like the above reduces the capital necessary to the minimum.
 11. Oppose gambling and work for its suppression in the community.

B. Social service activities suited to a large community and a strong church membership.

12. Support and supervise day schools.
13. Lead classes in physical culture.
14. Conduct games rooms and recreation grounds.
15. Maintain eating rooms that sell food at cost.
16. Open trade school classes in which Christian artisans assist in training boys for a vocation.
17. Provide a cemetery for Christians, with a fund to help out the funeral expenses of those needing it.

C. Social service activities requiring expert leadership and trained (also perhaps salaried) local assistants.

18. Evening educational classes.
19. Cooking and needle-craft classes or boys' industrial classes.
20. Educational pictures or illustrated lectures.
21. A dairy in which to raise cows or goats and sell pure milk.
22. Classes, primarily for Christians, for the study of social conditions and remedies.
23. Provision by the Church for believing widows and orphans of believers.

This list of activities can be expanded indefinitely. It suggests only those lines of social service in which the church members can all share. Activities possible for specialists alone are omitted, though some in the last group approach this class. In social service the more of voluntary service and the less of paid service the better it will be. Otherwise, unselfish helpfulness is apt to be replaced by mere mercenary vocation. Better seven volunteers, each serving one day weekly, than one paid man giving full time. The spiritual fruitage will offset possible loss in material efficiency. If Christians are to render social service, they must have a chance other than that of furnishing funds, while the rest is all done by proxy. Wisdom will let some things wait until the congregation is able personally to undertake them.

Matters such as loan associations, insurance, and co-operative purchasing, which require special financial management, though possibilities, are not included here. Satisfactory enterprises of this sort need two guarantees; (1) adequate security to insure payment of interest and return of loans. (2) a management that will neither lose funds through unwise investing nor misappropriate them. Otherwise, they mean simply the fleecing of the trustful or the needy by the unscrupulous, which both destroys character and is antisocial.

There are many things to which the missionary ought not devote his own time and energy nor mission funds. He may point the way and encourage the Chinese to do them as they are able. In Phil. i: 9-11 Paul prays "that your love may be more and more rich in knowledge and all manner of insight, enabling you to have a sense of what is vital, so that you may be transparent and no harm to anyone in view of the day of Christ, your life covered with that harvest of righteousness

which Jesus Christ produces to the glory and praise of God" (Moffatt).

Love must be wise. Our age needs sorely to learn what vital service is. Note the "so that." To love without sensing the vital may do harm. Let him who wishes a fruitful life know that it is reaped from righteousness and produced by Jesus, the Christ. He is the source of righteousness; man becomes righteous through faith in and faithfulness to Him. Jesus' supreme purpose looks Godward, not manward. To truly serve men one must first seek God's glory.

Systematic Shop Visitation

F. C. H. DREYER

SYSTEMATIC shop visitation is a form of city evangelism that, as far as the writer's experience goes, is not being stressed as its importance demands, for given energy, perseverance, and prayer, results may be confidently expected. Having been impressed with the possibilities in this old method of evangelism, I would commend it anew to the attention of fellow workers.

Some time ago we had, as a fellow worker, a man who seemed specially gifted in dealing with business men. In an effort to reach the business men of the city, it was suggested to him that he undertake the systematic visitation of all the shops. Not having done this work before, he felt some hesitation at first, but, being a man of prayer and keen to be of service to the Lord, he soon saw the possibilities in thus getting into friendly touch with these men, with a view to the personal presentation of the gospel, and it was not long before he felt quite at ease in this work and rejoiced in the opportunities it offered.

Armed with a supply of tracts specially chosen for the purpose, he set out to visit every shop in the city. Using the tract merely as the *raison d'être* of his visit, he sought to get into friendly conversation, and therefore did not hand the tract over the counter to the salesman, but went right into the shop to see the manager. Having accepted the usual invitation to be seated, he offered his tract, and was almost invariably soon engaged in a friendly chat. Shop-keepers in inland China

ordinarily have considerable leisure, especially where there are a number of salesmen, so they are usually ready for a friendly talk. The evangelist realized the necessity of not outstaying his welcome, and was wise enough to make his first visit a short one, as a rule,—invariably so when he saw that the manager was busy.

We chose Vale's "Direct Gospel Talks" series of tracts, and made a point of keeping to one special number until all the shops had been visited. But besides the tracts he was thus distributing, he also had a few other tracts suitable for special cases, and some gospel portions and booklets for sale. He studied his tracts and books well, and, as opportunity offered, made tactful reference to them in his conversation, often getting the shop-keeper to read a section for himself, and using this as his text for informal explanation or application. He was careful also to choose the time of day most suited to this work, and especially to note those shops where his reception was such as to warrant an earlier return than would be the case in the ordinary course of his second round. These intermediate visits were usually made at intervals of two or three weeks, and a different tract was chosen for each successive visit. By using tracts thus systematically, he always knew which ones had been given at any particular shop.

When the round of the city was completed, he began *de novo* with a second tract. Since it took him three months or more to cover the whole city, his visits were not so frequent as to be troublesome. In one or two cases he felt it would be unwise to go again, but, apart from these, his reception was most encouraging. Having more or less enjoyed the first tract, especially the interesting story, the shop-keepers were quite willing to accept another, even though otherwise not much interested.

The worker was spiritually keen, and gained confidence as he gained experience. Many a day he came back radiantly happy and full of enthusiasm, because of the excellent opportunities this work afforded. Then when he had told some of his more interesting experiences, we would have prayer together, asking the Lord to water the seed thus sown, and give the increase.

He met with some delightful surprises. Some five or six years previously we had presented every shop-keeper in the city with a neatly bound New Testament. He found several

who still had these books and had read considerably in them. One man was actually reading his when the worker entered, and greeted him with the words: "I am glad you have come, for I have just been reading this passage and cannot make out what it means." Needless to say the evangelist, like Philip of old, explained the difficulty, and "beginning from this scripture, preached unto him Jesus." Another time several business men were engaged in a discussion about the Christian Church when he arrived, and they at once began to ply him with questions. Once, on returning from an afternoon's visit, he said, "I have spent all afternoon at one shop, and it really was as good as a station class! Several business men were gathered there, and they kept asking questions as fast as I could answer them—it was just a series of five minute sermons, the subjects being chosen by them. This is a glorious work!"

It was not long before he met with various difficulties. For instance, he found that he could not remember the names, etc., of so many; that it was unsatisfactory to ask again for this information, and yet it was equally unsatisfactory not to have it. However, this difficulty was soon overcome by keeping a record of all who showed sufficient interest to warrant the more frequent intermediate visits. He recorded the name, age, residence, long name, location, number of visits, and any other items of interest. A glance over these notes enabled him to refresh his memory before paying the visit, and proved most helpful.

Again, in his visits he discovered several whom he had regarded as secret disciples. In his anxiety to bring these, and several others who had apparently developed a keen interest in the gospel through his visits, to a definite decision and an open confession, he would go out on Sunday mornings to invite them to the services. He soon found, however, that great wisdom and tact was needed in this, and that, while it succeeded in some cases, in general it was unwise to press these timid souls unduly, lest the pressure arouse in them a fear of some undefinable danger, and cause them to shrink back.

The worker himself grew spiritually under the influence of this work, and it was a joy and satisfaction to watch his development. We saw visions and dreamed dreams of what a few years of this systematic visitation would mean to the men of the city, but, to our keen regret, his very success proved his undoing. Spurred on by the interest shown by his hearers,

he taxed himself beyond his strength and ultimately failing health compelled him to relinquish this important work. Although restored to health, and now faithfully serving God in another sphere, he cannot trust himself to take up this work again, and we are still looking for a man with the special qualifications who will be able to take up in his place this, one of the most promising methods of city evangelization.

The Inter-Church World Movement

WE have received a tremendous amount of information about the recent doings of the Inter-Church World Movement. It is possibly not expected that we should publish them all, which in any event we cannot do. We have tried to pick out a few of the outstanding facts and hope that our readers will thereby feel something of the urge of this modern impulse of Christianity in its outreach towards a bigger task and a fuller expression of its message. To us it seems that the Movement will not only profoundly affect the whole of the world-wide Christian Church but also the history of the World. It is a drive for world uplift greater than any heretofore attempted. (Editor.)

Publicity.

The Inter-Church World Movement now has its own organ known as *The Inter-Church Bulletin*. There has also been set up an Advertising and Distribution Department. An Inter-Church Cabinet, which will include the heads of the Publicity Departments of all the denominational forward movements, has been authorized.

During December sixty-seven state or metropolitan conferences were held throughout the country by the Inter-Church Movement, in which 13,468 delegates heard the message. The travelling teams of speakers found a splendid reception. The attitude of the newspapers in most places was remarkably good.

A series of conferences to cover every state in the union is planned to be held between January 26 and March 3, 1920. Teams of qualified speakers will visit each conference. Provision will be made at each conference for representatives of each denomination to plan their special part in the co-operative program.

Preparatory Steps.

Some of the movements in the last two decades which have helped to make the Christian churches of America ready for the Inter-Church World Movement are: The Foreign Missions Conference, formed in 1893; The Federal Council of the Churches of Christ, formed in 1902; The Missionary Education Movement, 1902; The Religious Educational Association, 1903; The Laymen's Missionary Movement, 1906; The Council of Women for Home Missions, 1908; The Edinburgh Conference, 1910; The Council of Church Boards of Education, 1911; The Men and Religion Forward Movement, 1911-12; Continuation Committees in India, China, and Japan, 1913. All these have helped to make possible the World's Survey Conference held at Atlantic City in January 1920.

The Survey Conference, Atlantic City, U.S.A., January 7, 1920.

Representatives of 42 faiths, numbering in all 1,732 men and women, met in the World's Survey Conference of the Inter-Church Movement at Atlantic City, January 7th, 8th, and 9th.

Dr. John R. Mott, Chairman, made the opening address, giving the history of the Inter-Church Movement as a whole. He began with the feeling of the desirability of a union of effort on the part of the Foreign Mission Boards in accomplishing certain common ends. He then proceeded to show how the desire for co-operative effort grew; at first there was a committee of fifteen; then of twenty; last of a hundred. Mention is made of the somewhat remarkable fact that on no occasion were the plans—those of the committee of twenty—submitted where it did not result in substantial unanimity on the part of all present, expressed in unmistakable terms, that the time had come that we should set before us this ideal of getting together and doing together whatever we could conscientiously do together and whatever our judgments convinced us might more economically, more efficiently, and more fruitfully be done together. As to the meaning of the Survey Conference he said: "We have come together to view the wholeness of the task which confronts our American—you might say our North American—Protestant Christianity as it looks out upon the fields of this continent and as it reaches out beyond the oceans to all parts of the world."

In conclusion Dr. Mott said: "I have come back among you from well-nigh world-wide travel within recent periods to remind you, as others will remind you, that the lines, not only here in North America but in every continent, that uphold a friendly and constructive ministry of pure Christianity are not only wavering — they are breaking. This is the moment of moments for us to find our unity, our spiritual solidarity, without sacrificing our diversity and that which is most distinctive to each one of our communions and which, by the way, is the choicest possession we have."

The Budget.

The budget presented included the programs of thirty-four denominations and one hundred and forty-seven boards and other denominational agencies. The denominations co-operating in the Movement enroll 71.06% of the total Protestant membership of the United States.

The surveys when finished will be presented in two large volumes.

The total budget adopted by the Survey Conference is \$326,107,837 on a one-year basis and \$1,320,214,551 on a five-year basis. On a one-year basis the budget consists of \$253,193,400 allotted to boards for regular work; \$62,929,205 unallotted for special types of work; \$9,985,232 unallotted—to occupy unoccupied areas. By types of church activity on a one-year basis the budget may be divided into the Foreign Division, \$104,503,909; Home Mission Division, \$53,773,756; American Education Division, \$84,239,050; American Religious Education Division, \$2,065,500; American Hospitals and Homes Division, \$21,368,566; American Ministerial Support and Relief Division, \$60,175,326.

April 21st to May 2nd, 1920, was fixed for a united simultaneous financial ingathering.

Noteworthy Incidents of Survey Conference.

The General Board of Promotion of the Northern Baptist Convention voted to underwrite its share of inter-church expenses up to \$1,000,000.

The most striking decision of the Conference was the determination to conduct an extensive evangelistic campaign in all the churches from the time of the Conference until Easter.

Dr. Bible said, in speaking on China, that "the Chinese Government has co-operated with us in the Survey, putting in

our hands the only copy of the new census at present in the United States."

Dr. Samuel K. Zwemer said that in dealing with Mohammedanism Christianity is facing a foe which is bolstered by spiritual forces. He pointed out that the Moslems had a definite and insistent evangelistic program and that the number of their converts was increasing at an alarming rate. At present there are two and a half million of this faith in Europe, he said, forty-two million in Africa, 150,000 in South America, sixty-seven million in India and mosques now are even being erected in Australia.

Dr. Walter H. Athern said that it has been shown that, with regard to opportunities for religious instruction, Protestant children have only twenty-four hours in a year—that is, thirty minutes on Sunday in the Sunday schools—for definite religious training. Catholic children have eighty-four hours as a minimum and two hundred hours of possible opportunity for such instruction, while Jewish children at the formative age have eighty-five hours assured and three hundred and thirty-five hours of opportunity.

Rev. Ralph E. Differnorfer, who is in charge of the Inter-Church Home Missions Division, recently said of the Inter-Church Survey: "We are an agency that is trying to bring certain things together in the field. We could have taken strong laymen and independent ministers and gone out and made the survey, but the Movement decided not to do that. It has taken the church officials upon the field and put them together to study their own tasks. The fact of the matter is that the people who know more about the Inter-Church World Movement than anybody else are your presbyterial, synodical, association, and state officers who have been grappling with these things right in their territories. They are the men who are in it."

THE INTER-CHURCH MOVEMENT IN CHINA.

The problem of denominationalism did not come up (at the China for Christ Conference) as a subject for discussion. It seemed to be taken for granted that Chinese Christians are less hampered in this respect than are the foreigners. Church loyalty, in the sense of dividing off into sects, does not seem to appeal to Chinese co-workers of any denomination. In their simplicity they go straight to the heart of things and ignore

our denominational limitations that have come down to us because of theological convictions, politics, strong personalities, and economic factors. It is just probable that the young Church in China may lead many of us to see visions of greater truths in relation to the Kingdom of God than strict denominationalism. Be this as it may, soul-liberty is the birth-right of the Christian churches in China, but Baptists in China can hardly claim to be the only pioneers of this principle in this country. In a gathering such as met in Shanghai the other day denominationalism did not constitute a criterion. All felt that their interests were being carried to higher levels, which, as a matter of fact, could be worked out in detail by each denomination in full harmony with its denominational doctrines and traditions. In other words, the spirit of the Conference was so thoroughly Christian that denominational life and work and methods were taken for granted and all denominations were included and expected to unite in the great forward Movement "China for Christ."—*New East*, February to March, 1920 (Baptist bi-monthly in China).

Our Book Table

ORIGIN OF CHINESE ART.

OUTLINES OF CHINESE ART. By JOHN CALVIN FERGUSON, Ph.D., *Adviser to the Chinese Government. Published by the University of Chicago Press, Chicago, Illinois. Price \$3 net, U. S. currency. Size 9¼ inches.*

The content of this important volume was delivered in 1918 by Dr. Ferguson in a series of talks given annually at the Art Institute of Chicago under a foundation and known as the "Scammon Lectures." The work is, if we are not mistaken, the first attempt to give a study of the Great Divisions of Chinese Art *from the Chinese point of view*; which fact alone, were the book not full of interest in other ways, would render it extremely valuable.

Interest by the West, in the Art of China, is of very recent growth, and it is to be deplored that the majority of the works upon the subject that have appeared have been written by those who have never even visited China, and who have drawn their knowledge of her art from report or from Japanese sources; many mis-understandings of this Art have therefore been in vogue and it is to be hoped that Dr. Ferguson's book may help to dissipate them.

One point, which cannot be too strongly emphasized, is made very clear on page three of the first chapter and had best be given in the words of the author. "The art of China is interesting to students of other countries in proportion as it is entirely national

and expresses the ideals and spirit of this ancient people. It cannot be properly classified as one division of a widely pervading art of Asia, for the interaction of outside forces which have resulted from intercourse with other nations has had relatively small influence upon its evolution. One cannot use the phrase "Art of Asia" with the same freedom as in the use of the generic term "European Art," for all art in Europe leads back during an authentic period of history to common sources in Greece and Rome. In Asia the earliest historical records carry us back to several civilizations which had already existed long enough to have been moulded into distinct types, but leave us only to conjecture, when we attempt to trace their sources or inter-relations. It is, however, fairly clear that China, at least, has a civilization and an art the fountains of which bubble forth from her own territory. In order to understand Chinese art, a knowledge of that of India, Japan, or Persia is not necessary, no matter how desirable it may be, as throwing side-lights upon the subject. The only accurate viewpoint for the study of the art of China is from the center of its own cultural development."

This paragraph may be taken as the key-note of these Lectures, and let it not be forgotten that this note has never before been so firmly sounded. Western estimates of Chinese art have heretofore been clouded by "heresies" for which Paléologue, Fenollosa, etc., are largely responsible; this work, which should be in the hands of all interested in the thought of the Far East, shows clearly the basis upon which a study should be founded. To quote Dr. Ferguson again:

"It is quite right for other nations to decide upon the importance of Chinese art in comparison with that of other ancient nations This is a comparative study of art; but in the realm of Chinese art studied by itself, its own standards must prevail."

Surely no thoughtful person can disagree with this. To comprehend an art is it not necessary to realize the impulses which moved its creators?

The Great Divisions treated are: Painting, Calligraphy, Sculpture, Bronze, Jade, Ceramics. Space forbids a detailed analysis of the various chapters. Perhaps those on Jade and Calligraphy are the most unusual and betray the fact that the author has had intimate association with the collectors and writers of present-day China.

The volume is beautifully illustrated with reproductions of the slides shown in Chicago and contains, besides a table of the Chinese dynasties, a most excellent list of names (in English transliteration and Chinese character) in the compilation of which Dr. Ferguson was assisted by Mr. Feng En-kun.

It is conceivable that an audience might have found some of the technical data given impossible to remember and uninteresting to listen to, but the student can only be grateful to Dr. Ferguson for his painstaking thoroughness, and for the production of an extremely valuable handbook, written on entirely new lines.

FLORENCE AYSCOUGH.

AN APPEAL FOR KOREA.

KOREA'S FIGHT FOR FREEDOM. By F. A. MCKENZIE. *Fleming H. Revell Company, New York. \$2 net.*

Mr. McKenzie has frequently visited Korea and been closely connected with both Japanese and Korean activities there. This book, which is spoken of as "the most detailed exposure of Japanese methods that has yet seen the light" includes some of the most debated passages and chapters of his previous book on "The Tragedy of Korea." He introduces us to Korea's position as the key-land of northeastern Asia, "so far as the domination of that part of the lands of the Pacific is concerned." He also adds that "Korea is still the key-land of Asia for Western civilization and Christian ideals." The breaking down of the old Korean civilization, the rise of new national aspirations and movements, the fight between the Koreans who wished to keep their country exclusive and those who felt they ought to get into touch with foreign nations, the efforts of China and Russia to dominate the situation ending in the final supremacy of Japan, are well told. The change from admiration of Japan to one of revulsion against her terrorizing methods in the minds of the author and others is also indicated. Korea's futile appeals to the U. S. to keep the treaty that promised her help when threatened by the fate that finally overtook her are also referred to. The author managed, in spite of extreme danger from both Japanese and revolutionary Koreans, to make an investigating trip into the interior, the result of which is given. The ruthlessness of the Japanese methods as detailed in the book make the blood boil with indignation. The author thinks apparently that had Japan used milder methods she might have won the friendship of Korea instead of her undying hate. The potentialities of the Koreans in the way of administration, bravery, and character are well brought out. The frankness displayed in the book is in the mind of the writer an obligation which all should share with regard to Japan's militaristic blunders. It is the kind of faithful dealing that will help Japan live up to her avowed ideals and win and keep the indispensable goodwill of the world. Christians of the West, says the author, having taken a large part in arousing the Koreans to new possibilities, should now help to secure justice for their land in every possible way, showing thereby that "Christian brotherhood is a reality and not a sham." The book throbs with fearless sympathy and a ringing appeal for justice.

R.

THE SUPREMACY OF THE ORIENT.

THE MASTERY OF THE FAR EAST; THE STORY OF KOREA'S TRANSFORMATION AND JAPAN'S RISE TO SUPREMACY IN THE ORIENT. By ARTHUR JUDSON BROWN, *Author of "New Forces in Old China," etc., etc. Illustrated. New York: Scribner's Sons. 9 x 6 1/4 inches. 671 pages. \$6.00 gold, net.*

Secretary Brown of the Presbyterian Board of Foreign Missions, the author of a list of standard works on different aspects of missions and mission lands, has had the courage in this time of

transition to put forth a volume much larger than any of its predecessors and (incidentally) at a much higher price. It is divided into four sections, of which the first is: Korea, The Strategic Point in the Far East; the second, The Struggle for the Possession of Korea, each occupying somewhat over one hundred pages. The third division, to which are devoted some two hundred and forty pages, considers in fifteen chapters: Japan, The Imperial Power in the Far East. The final section comprises something less than two hundred pages in eleven chapters, treating of Christian Missions in the Problem of the Far East.

Dr. Brown visited China immediately after the Boxer cataclysm in 1901, and again in 1908. His intimate connection with missions in Japan, China, and Korea has not only enabled but obliged him to keep in close touch with the political conditions of those countries, as is obvious in every chapter. He is an outsider who is yet not altogether outside, but who tries to see and to present all the different points of view, and to give a fair resultant judgment. His book is therefore of importance as an honest and a comprehensive contribution to the growing literature of a most intricate complex of subjects.

Since it was issued there have been important developments in Korea, in view of which and especially of the treatment of Koreans by Japan there might have been a modification of the author's comments upon the existing relations.

In the year since the book appeared we have also seen the treatment of the Shantung question by the Supreme Council in Paris, and the reaction upon the rest of the world, more especially in China with its wide-spread and growing boycott of everything Japanese and the evolution of Chinese national feeling into patriotism. It is on the whole highly improbable that residents of China who know what Japan has been doing, and is doing, in Korea and in Shantung, as well as in Peking (and elsewhere) will be at all satisfied with the mild suggestion (p. 446) that "we can only urge Japan to be just and fair to a sister people in a trying period of transition and readjustment, and to refrain from taking improper advantage of proximity and superior power."

A. H. S.

CHINESE LABORERS.

WITH THE CHINKS. By DARYL KLEIN. London: John Lane (The Bodley Head). Price 6/6 net.

The title is unfortunate. Ing-kwoh dwellers would not like to be called "Inks." The story, by a second lieutenant, of the training and doings of a section of the Chinese Labor Corps is, however, told so appreciatively that we forget the name, and lay down the book with the feeling that the author has tried to do justice and ascribe praise so far as he was able to understand the men for and over whom he was working. In pleasing diary-narrative form we are introduced in Part I to officers and raw coolies at Tsingtao. In Part II we accompany them across the Pacific, stay in Western Canada with them during Part III, and in Part IV travel with them via Panama to France.

We learn to admire the simple, jolly, contented coolie, trustworthy and kindly in spite of occasional lapses, and, like the colonel on page 175, learn to weave a new web of ideas around the word "coolie." We would like, however, to have seen him at work and learnt more of how the West reacted on the East. We wonder if it is at all possible for a volume to be compiled gathering up the lessons learned from contact with laborers from various lands. Such a book would be an interesting contribution to ethnography, but it might have some vagaries in orthography, such as we find on page 117, "kao pu kao (good, not good?)" and "assenting cries of kao kao."

G. M.

PRIMITIVE LIFE.

"INDO-CHINA AND ITS PRIMITIVE PEOPLE." By Captain HENRY BAUDERSSON. Translated from the French by E. APPLEBY HOLT, with 48 illustrations from photographs. 328 pages. Hutchinson & Co., Paternoster Row, London. 16/- net.

To know Indo-China it is necessary for one to read French.

Barthelemy's "Au Pays Moi," Diguët's "Les Montagnards du Tunkin," and Finot's "La Religion des Chams" are suggestive of many splendid anthropological treatises open to all readers of French, but as yet closed to us of "poorer mind."

"Indo-China and its Primitive People," by Capt. Henry Baudersson deals with the half-civilized races inhabiting the mountains and uplands of Indo-China. These people are known among the Annamites as Moi. They live chiefly between the eleventh and twentieth parallels of latitude, extending from the China border on the north to Cambodia and Cochin China on the south. They have preserved almost intact the rudimentary instincts and customs of primitive races and have much in common with the great human group in the Malay Archipelago.

One characteristic which distinguishes this book from others of its kind is the author's constant attempt to contrast the customs of the Moi or Cham with those of other Malaysian peoples. It is refreshing, to say the least, while studying the people of Indo-China, to be reminded of practices and customs among people of the Belgian Congo, in Borneo, or in ancient Egypt. By many references to analogous ceremonies and rites among primitive races the author attempts to lead his reader on in thought to the broader principles which underlie the primitive customs and rites of all branches of the human race.

The last 100 pages are devoted to a study of the Cham, a curious Mohammedan people of whom there are perhaps 130,000 now confined chiefly to the province of Binh-thuan. These Cham formerly ruled over an empire called Champa, with the seat of their government at Phanring. Like the Moi they belong to the Malayo-Polynesian race, and although their religion is nominally Islam, they seem to have passed through previous stages of Animism and Brahminism. These ancient faiths were too well established, however, to be entirely uprooted by Moslem practices and the outcome to-day is a strange conglomeration in which the ancestral

superstitions frequently profit at the expense of the precepts of the Koran. On the whole the Cham are an interesting people who do not take religion very seriously, with whom the Ramadan lasts only three days, and for whose women every year is leap year.

Throughout one is struck and pleased by the evident affection and high valuation which the author seems to have for his subjects. He looks upon them as a big brother. He sees only what is wholesome and good. He makes the reader feel it is in civilized races rather than in primitive people like these that one finds immorality and disregard of the rights of one another.

Capt. Baudersson has spent many years in Indo-China. Whether he writes of his hunting experiences among tigers and elephants in the interior, or of the weird customs and superstitions of the inhabitants he is equally entertaining, and his book will delight both the serious anthropologist and those who seek entertainment only or adventure of unusual quality.

M. T. S.

"WHERE IS CHRIST?" By AN ANGLICAN PRIEST IN CHINA. Constable & Co., Ltd., London. 3/6 net.

The little book of some hundred pages with this penetrating title was ready for publication by Christmas 1916, but, like many other new things, its advent was delayed by the world war. It is the frank unbaring of heart and mind by a missionary belonging to the Anglican communion, who has been stirred by the discovery that no denomination has a monopoly of Divine favor. The position taken has long been familiar to leaders in those divisions of the Christian family where ritual, creed, and custom have less hindered the communion of the saints. But the sin and folly of exclusiveness are not confined to episcopal bodies. Presbyter has sometimes been priest writ large and we all do well to consider the possibility of a beam in our own eye.

The argument shows faith in the living present Christ as the basic fact of the Christian Church and urges a practical acceptance of this fact in worship and service. This will not produce uniformity, which is foreign to the Divine purpose and contradictory to human nature, but it will bear fruit in mutual love and co-operation. The writer charges those holding authority in the Church with lack of vision and courage, and calls to repentance and a fresh baptism of Christ's love. The book has the hall mark of sincere devotion to the Lord Christ and charity to all fellow-believers. "If I am living, or teaching, or worshipping in separation from fellow Christians, in the ending of that separation lies my way of repentance and hope."

G. H. McN.

THE BOOK OF ISAIAH: 以賽亞書釋義 英國慕華德著. A Commentary. By WALTER STEPHEN MOULE, M.A. Ningpo. Trinity College Press. 1920. 143 leaves.

(Translation of a review by a Chinese Christian scholar.)

"The style of this work is clear and easy to comprehend. He introduces the comments of various writers without criticizing

them, but in such a fashion that the reader is assisted to form an opinion. His method of conveying instruction is unusually able, and his use of Scripture to explain Scripture is something that students of the Word should imitate. His lucidity and brevity are especially suited to the present times, for they make the book warm with color. It is a text-book to be recommended for Bible schools and training classes, but is too primary for the use of seminary classes (高等神學). The text is printed in Mandarin and the comment in Wen-li; a later edition would do well to make the whole one thing or the other. If the comment would search deeper, the book would also become suited to students of a higher grade, and would make us even more grateful. There are five essays appended, in which Mr. Moule insists that the Book of Isaiah was written by a single author, opposing the theory of liberal theologians that a second and a third writer have done part of the work. My humble self is of the opinion that the liberal theologians, with their new views and minute study of side issues, are engaged in a scientific investigation; as to whether their results are correct or not, we Bible students have no great concern. The prophet Isaiah was born 2,600 years ago; a book by his name in sixty-six chapters exists, but the manuscript is not to be had, and the text has descended through the hands of numerous copyists. Whether it is the work of a single hand, or later writers made insertions and additions, it is most difficult to be quite sure. But what we believe is that this book is most surely the word of God, for the Lord Jesus and the apostles have frequently quoted it. The writer of the book was but a scribe or a messenger, and we who receive it should put our attention on what it says, without thinking over much about the scribe, or investigating as to who was the messenger. And yet we cannot but admire the keenness in debate and the conservative spirit of Mr. Moule."

To this review there is little to add. The book represents the thought of the extreme right wing of evangelical orthodoxy, and should be acquired by all who agree therewith. *Caveat emptor.*

BRING-BROTHER. By F. J. CODRINGTON, *Society for Promoting Christian Knowledge*, London. *The Macmillan Co.*, New York. Price 4/- net. Pp. 63.

"Bring-Brother" is the name of a little Chinese girl born in Lone Bamboo of the province of Fukien, China. Her character and life, as told in the book which uses her name, are true to type, and might easily be the life of any little Chinese girl written up from the standpoint of local Chinese customs. The author of the book had a missionary's peculiar advantage of drawing her character first hand from life and has charmingly pictured in simple child language an interesting series of events designated to show children of Western countries China's need of Christ.

The book is attractively illustrated throughout by a Chinese artist, and should be a great help to children's Christian missionary societies of Western nations. Because written to create deeper interest in these children of other countries for the need of Chris-

tian missions in China, the book will no doubt have a greater sale in "foreign lands" than in the Middle Kingdom.

F. C. BRYAN.

WORLD MISSIONS.

OUTLINES OF MISSIONARY HISTORY. By ALFRED DEWEY MASON, D.D.,
*Lecturer on the History of Missions in the Union Missionary Training
Institute, Brooklyn, New York. Revised Edition with Map. Hodder
& Stoughton. New York, George H. Doran. 8¼" × 5½". Pp. 338.
\$1.50 gold, net.*

The "Outline" is divided into XVII Chapters, the first Introductory. The four following treat of Apostolic, Patristic, Mediæval, and Reformation Period missions. Three chapters follow on India, China, Japan and Korea. One on Mohammedanism, another on Mohammedan Lands, then Africa, Pacific Islands, South America, North America (three chapters), and The Home Base.

Space does not admit of other than general comment. China has 22 pages. We are told (p. 93) that German missions entered Kuangtung in 1847, "the Congregationalists and other bodies followed rapidly." Yet in the pages preceding accounts are given of Robert Morrison (Congregational) who arrived forty years before this date, and of Elijah Bridgman (Congregational) who came seventeen years before it. Dr. Griffith John, who arrived in 1855, is said (p. 96) to have been "sent out in 1861." Mr. Hudson Taylor who came in 1854 is properly given three pages; but no date is mentioned other than that of the founding of the Inland Mission, 1866.

The "political revolution" of 1911 is said (p. 103) to have "blazed forth with irrepressible fury," "early in 1913." Sec. Arthur J. Brown of the Presbyterian Board is so designated on p. 215, but two pages earlier is called "Sec. Arthur H. Brown."

The statistics of China (p. 106) are those of 1915, where it is implied that the population of China increased from 300 millions in 1865 to 400 millions in 1915. The Map of "Prevailing Religions" shows that China has a patch of Mohammedans on each side of the upper Yangtze, but there were in China no "Heathens" (who are colored brown) only (pale blue) Buddhists!

The book as a whole seems to be a useful one, but these defects and other typographical errors should be corrected for the next edition.

A. H. S.

INTRODUCTION TO THE SCIENTIFIC STUDY OF EDUCATION. By CHAS. HUBBARD JUDD. Ginn & Co. G. \$1.96.

The author, who is Professor of Education and Director of the School of Education of the University of Chicago, has designed this volume as a text-book for students in normal schools and colleges in the first stages of their professional study. It has back of it eight years of experimentation. He does not believe that the history of education and psychology are the most suitable introductory courses to a study of education; he therefore begins with the study of educational problems in the school. What actually happens

is that the history of education and psychology are utilized in clarifying the problems discovered. The aim is therefore to apply the "problem" method to the training of teachers with a view to giving them a proper perspective. The problems met with are in general studied comparatively. The place of education, its needs, responsibility therefor, buildings, individual differences, curricula, standardization, records, administration in class and out, educational and professional training are all treated suggestively. Many illustrations in the form of charts and tables are given. The place of education in a true democracy, the testing of pedagogical efficiency by the results obtained, the substitution of definite measurements for purely personal judgments, are also vitally treated. Attempts to find out how the curriculum functions in life are given. The undeveloped possibilities of the play period are treated at length and the fact "that most of the bad habits of children develop in play under bad influences" is shown. In general this volume attempts to put school problems in their proper order and there are opportunities for expansion of the course given in the book suggested in questions and references at the end of each chapter. There is also a set of stimulating questions given as a guide to that most important educational exercise of classroom observation. This volume has a special message for those who will help plan for public education in China. The fact that it begins with the practical rather than the theoretical side should give it a large place in the work of departments of education.

R.

ORAL AND WRITTEN EX/S IN ENGLISH COMPOSITION. *Intermediate Book.*
By ROBT. S. WOOD. Macmillan, London. 8d.

This is an admirable little book in many ways, and in these days of rush and hurry, presents the teacher with the necessary material for a lesson, ready to hand. The scheme adopted for each lesson makes the teacher's preparation a fairly easy matter, the headings and notes being very suggestive.

The subjects for conversation, letter writing, and essays are well chosen, encouraging the pupil to use his powers of observation. The notes serve as a useful guide to teacher and scholar alike.

The uniformity of treatment of the lessons tends to make them become rather monotonous to a class, but a wise teacher would find means to avoid such. It is a pity that almost all the stories in lessons 22-38 are taken from ancient mythology and history. It would be better to spread them out among the other stories, as using them consecutively as planned tends to make them become monotonous.

After using the book myself I can recommend it to my fellow teachers as an asset to their equipment.

G.

EDINA JUNIOR HISTORIES. *Books I and II.* By A. L. WESTLAKE and T. FRANKLIN. W. and A. K. Johnston, Ltd. Edinburgh. 1/4 net. each.

To any one who has used the "Atlas Geographies," the name of T. Franklin as co-author of these little histories will be a

sufficient recommendation. His practical experience in teaching is clearly seen by the selection and arrangement of the various sections, which are such as to make the study of the subject matter a pleasure to the average pupil.

The questions at the ends of the chapters provide a ready means of securing the scholar's revision of classroom work during evening preparation.

To Chinese pupils who wish to rapidly review English History, placing emphasis on the events that really matter, these little books would be very useful; but as a school book there would seem to be little demand for these in China to-day.

G.

BRIEF MENTION.

Report of the University Hospital of the Shantung Christian University for the year ending June 30th, 1919.

Among other data this report gives "brief notes on cases of particular interest" which will be helpful to medical workers.

Annual Report of the American Board of Commissioners for Foreign Missions, 1919.

Contains a brief survey of the work of this Board, referring also to its special work in the "Victory" year. Useful to those who desire to survey general missionary work.

KATO'S PRAYER. By Margaret L. G. Guillebaud, Church Missionary Society. 6d. net.

The story of an African slave boy who came into touch with Christianity and learnt how to pray effectively. It is illustrated in an interesting way. A good book for children's missionary classes.

THE FORTY-FIRST ANNUAL REPORT OF THE CHINESE TRACT SOCIETY, 1919. Gives interesting information of the work of this Society, which has been established since 1878. Interesting notes on the use of the literature sent out are given.

THE QUARTERLY JOURNAL FOR CHINESE NURSES. Editors: Mary Jarman Hearn, Rhea G. Pumphrey. January, 1920. The Nurses' Association of China. Annual subscription \$0.60 Mex.

This is the first copy of a bilingual quarterly intended to serve the needs of Chinese nurses and deals with matters connected with their work. It has some interesting illustrations and should serve a useful purpose.

REPORT OF THE COLLEGE OF AGRICULTURE AND FORESTRY, UNIVERSITY OF NANKING, 1918-1919. This report shows what one mission institution is trying to do along the lines of improving agriculture and forestry. Much useful information is contained therein. Attempts to introduce better farming implements are dealt with in an interesting way. Missionary interest in agricultural work is also indicated.

PEKING UNION MEDICAL COLLEGE HOSPITAL. Eleventh Annual Report, 1918-19. This report contains much of special interest to doctors. The past year has been considered a transition stage in the life of this institution. There is also a brief statement of the religious and social work of the institution.

REPORT OF THE SCHOOL OF MEDICINE OF THE SHANTUNG CHRISTIAN UNIVERSITY, 1919. This illustrated report on the finest kind of paper furnishes interesting reading to those interested in mission hospital work. The illustrations suggest standards to which this hospital has attained, a knowledge of which should stimulate other similar institutions.

TRACTS. The 1918-19 annual report of the Religious Tract Society of North and Central China. An interesting summary of the extensive work of this Society. Short lists of books on special topics are also given. The circulation for the current year is less than that for any of the four previous years. The experiences of Mr. Han Chin-wen, a Chinese conjuror, in connection with the Asiatic Troop Evangelistic Campaign furnish interesting reading. This makes a stirring tract as significant as it is unexpected.

Missionary News

New Methods

COMMUNITY SERVICE LEAGUE.

The Community Service League of the North Szechuen Road Extension, Shanghai, was organized in October, 1917. The main objects of the League are to render help to the poor and ignorant and to arouse the community consciousness of persons living in the neighborhood. The League is conducted by an executive committee composed of one representative from each of the churches in the locality and some elected out of the community.

The first piece of work that the League did was a Christmas entertainment given to 500 poor children. This number was doubled in 1918, and trebled in 1919.

The League is financed by membership fees, contributions, and special funds raised by means of concerts or entertainments. For the last Christmas entertainment, the League received a liberal donation of \$100 from the American Junior Red Cross.

A free school, originally intended for children of beggars, but which afterwards admitted children of ricksha coolies, was

opened in May, 1918, with twenty pupils. There are always more pupils who come than the school can accommodate. It has more than eighty children at present under a qualified kindergarten teacher and some voluntary assistants.

For popular education the League gives lectures on hygiene, patriotism, and religion, which lectures are often accompanied with moving pictures. It encourages children in the neighborhood to play games in the playground adjoining the Grace Baptist Church under supervision of the physical training students of the Y. M. C. A. and the Y. W. C. A.

Two garden parties were given by the League last summer for the residents of the community.

FONG SEC.

NEW METHODS OF EVANGELISM WHICH ARE OLD.

The Foochow City and suburbs stations of the American Board Mission have used the following new methods of doing

Christian work during the past year.

1. We sent eleven students, mostly from the upper classes of Foochow College, into six different villages, mostly near the city for evangelistic work. Each of these boys was given \$10. This money all came through private subscriptions by missionaries and it was considered to be enough for the bare expenses of each student for the two summer months he was in the work. These boys all had pleasant experiences and reported from two to five or six people each who had become interested in the Gospel. One village asked for the work to be continued and is putting up much of the money needed. In other places the students worked in connection with another new form of work as follows:—

2. Two young men were asked at the beginning of the year to become evangelists with the whole big plain to the north and east of the city with upwards of sixty villages with 100,000 people in them as their field. It was definitely decided not to start any chapel or school. The work was purely personal evangelism. It is hardly necessary to state that this was not at first a pleasant task for two boys on whose diplomas the ink was only just drying. But they were surprised at the reception they met. As inevitable, the names of certain villages soon began to appear frequently on their reports and soon one village asked for regular Sunday services, fitting up a room and finding seats; then another village did the same thing. At the end of the year, just now, these two young men have on their books the names of fifty-eight who have become learners; three have just united

with churches. The mission is definitely planning to open regular work in four villages.

3. Growing out of the general favorable attitude toward Christianity, the *China for Christ Movement* and the new spirit that is manifest in almost all places, an evangelistic committee was appointed by the Annual Meeting which is already functioning. Each church is planning a series of special services from three to five days according to the conditions. A week is taken in each church for organization and preparation. These services are held in the afternoon and evening and at the meetings people are asked to give names and addresses if they are willing to be enrolled as learners. At the first series of meetings held January 11th-13th, ninety-six names in one church were enrolled. The church which holds 300 if packed was full at each meeting. At a Bible class social about one half of them were present January 24th. Special efforts are made to keep in touch with the learners and keep them learning.

W. L. BEARD.

REACHING THE CHILDREN.

Aside from the comparatively small number who come to our day schools, the majority of the children round about us are left out of the program of evangelization. Children respond so readily and are so much more easily approached and influenced than the grown-ups that it is worth while to make a place for them. Following are a few methods and suggestions which have helped to reach hundreds of children.

Using the children of the primary grades in the schools

as a nucleus, a Junior Christian Endeavor Society can be organized. The Endeavor Pledge may or may not be used, that is, we have the children become familiar with the meaning of the pledge, but do not urge the signing of the same. We have found Lord's Day afternoon, just after the middle meal of the Chinese, to be the best time for the meeting. We meet in the main room of the church, and to begin with use some twenty minutes to learn children's hymns. The leader for the day leads in prayer and gives a talk of from fifteen to twenty minutes on the league topic. At the close we take an offering and a count of the attendance.

In order to create interest and special effort on the part of the children we have two banners of white muslin, about eighteen inches long and the width a few inches less, with a flat stick across the top and a string whereby it may be easily hung up. In the center of each banner is a scripture verse in rather large characters. The one is, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." (Matt. 19:14.) The other, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (II Cor. 9:7.) The space not taken up by the verse is decorated in pleasing colors with flowers and fruit.

The children are divided into two sides, the girls on the one and the boys on the other. The banner with the verse, "Suffer the little children," etc., is given to the side having brought the largest number of visitors to the meeting. The banner with the verse, "Every man accord-

ing as he purposeth," etc., goes to the side having the largest offering for the day. These banners are left on the wall of the room until after the Senior Christian Endeavor meeting which meets immediately after the children have been dismissed. The Chinese big folks take an interest in the children's efforts, and a word of praise from them will surely help to encourage them in the work they are trying to do.

When the number of the children on the sides is uneven the giving of the banner can be determined by the general average per child, according to the number of visitors, and in like manner with regard to the offering. At times a picture is offered as a prize to the child bringing the most visitors. The money collected is used for evangelistic purposes such as buying literature, paying rent of preaching places, and helping the poor. These same children are urged and encouraged to bring outside children to the regular Bible School session which meets just before the regular preaching service each Lord's Day morning. The children are divided into classes in the Bible school and remain for the opening exercises of the preaching service, after which they retire to a school room where a regularly appointed leader speaks to them for fifteen or twenty minutes, after which they are dismissed.

Competent leaders are important to make the meeting a success. The Evangelistic Band of our high school Y.M.C.A. has made itself responsible for this phase of the junior work here. A little variety and keeping out of the rut are essential.

ESTHER A. SUHR.

CO-OPERATIVE CAMPAIGNS AGAINST NARCOTIC EVILS.

In these days of allied and united efforts for good as well as evil it is pathetic to see the way so-called civilized Christianized nations and their respective nationals dump their death-dealing-dope upon this gullible old Chinese country. But this very fact offers the missionary and the many missions at work in China a unique opportunity for contact and co-operative organization, with all classes of official, gentry, merchant and common people in a united allied, persistent fight against these evil and pernicious drug-forming habits.

The celebrations throughout China, on the signing of the armistice, gave speech-makers a fine opportunity everywhere to emphasize the importance of fighting these narcotic evils. Here were big and little officials, police, school teachers, school boys and girls, heads of merchant guilds. It would seem as though the whole city and country side had turned out to see and hear. The mention was enough. Like a match to dry grass, it spread like a prairie fire, until in this one province of Chihli with 118 *hsien* there were within one year 119 anti-narcotic societies.

The city and country magistrate, police officers, leading members of merchant guilds, local board of education, heads of non-Christian religious cults were invited to an informal tea-party, where the dope-devils and their devotees were properly exposed, and the officials agreed to a plan of getting all the leading town and village elders, police officers, and school teachers into town from every part of the *hsien* for a two days'

temperance revival meeting. Upwards of 130 of the picked men of the *hsien* offered another fine target for hand grenades, bombs loaded with rough on Japs and rats and the Chinese who for a few cash would poison his neighbor. They popped up here and there all over the ball and within a few minutes pledged their moral and police support and some \$300 plus for a refuge for the refugees.

Notices were posted throughout the city and in every town and village throughout the *hsien*; suspects coming out of suspected so-called drug stores of a "certain country" were arrested, the large majority of convicted drugs confiscated, victims sent to the refuge, and, if they could not secure reliable guarantees as to future conduct, were sent (by special arrangement) to work in the Chinese coal mines. Most of the suspected shops have been closed—and the police have become a terror to evil doers, who either reformed or moved over the line.

Our students of higher primary and middle school, both boys and girls, with teachers make the acquaintance of town and village school teachers and students during vacation, and find a common ground for co-operation on the drug evils and foot-binding—thus bridging the chasm that all too frequently exists between the Church and the government schools and better classes. Already not a few of our mission school boys and girls have been engaged as teachers in government schools. Given the right man or woman with a vision of the possibilities of the present-day China—armed with faith and facts, a few good pictures and some good construc-

tive literature, that mission or missionary who fails to make good at an opportune time like

this, ought to take down their signs and resign, or get converted all over again.

Gleanings from Correspondence and Exchanges

The Koreans are emigrating into Manchuria at a rapid rate. It was recently estimated that 70,000 had entered the district of Mukden alone.

The Eighth National Convention of the Y. M. C. A. of China is announced to be held in Tientsin from April 1st to 5th, 1920. Some notable speakers have already been engaged.

Crozer's Seminary has established a Fellowship for missionaries on furlough which can be used in any institution or at Crozer under the direction of the faculty. The Rev. E. E. Jones of Ningpo has been the first to receive this fellowship.

There has recently been organized, in connection with the American Church Mission, at Hsiakwan, the steamship and railway terminus of Nanking, a White Cross Society whose purpose is to fight the vice which is prevalent in that district.

In the February issue of the CHINESE RECORDER in connection with the picture of the image of Wang Yang-ming, it was stated that this was in a temple at the home of the sage in "Yuyao, Kiangyin"; this should be "Yuyao, Chekiang." We regret the typographical error.

The Methodist Episcopal Church in the United States is planning a great evangelistic campaign for a million converts

by June 1st, 1920. For this purpose 150 Episcopal editors, bishops, laymen, pastors, and district superintendents met in January in Atlantic City.

The Y. M. C. A. has what it calls a Peripatetic Class. This class, consisting of men representing six Associations, recently made their first trip to South China with a view to studying the workings of the Association at other places. This method might well be copied more widely by other missions.

Soochow University has recently opened a Woo dialect school. This has already three classes aggregating eighteen students including beginners and those who have studied a greater or less length of time. The method is that used at the Peking and Nanking Language Schools. The Nanking lessons are being adapted for their use. The Rev. W. B. Nance is Dean of this department and Mr. L. G. Lea, long Proctor of Soochow University, is the head teacher.

There are signs of new industrial problems arising in China. It is felt by some that this will even affect the education of girls and force a readjustment of curricula to meet the need. One missionary recently lost a school teacher, who was taken away to be trained in industry. There may be need for missionaries to agitate for laws governing factory work for women.

The date for the Summer Conference at Peitaiho has been tentatively fixed from July 10th to August 10th. Dr. Griffith Thomas and Dr. C. G. Trumbull are expected to speak. Plans are under way for adequate housing for the Conference guests, to whom food will be furnished at the rate of \$1 a day. Since the accommodation is limited, those desiring to attend are asked to get into touch immediately with Rev. J. H. Blackstone, Nanking.

According to the *Religious Digest* of November-December 1919 the latest available census shows that the Protestant churches of the United States can seat 53,500,000 persons. Their membership is only 25,000,000, of whom not more than 60% or 15,000,000 attend church regularly. As a result of the knowledge of this fact a pamphlet on Church Advertising has been issued by the department of publicity of the Presbyterian Church to show the importance of advertising the vacant seats in the churches.

The Record for November 1919 contains an interesting account of the Co-operative Credit Bank system in India started by Rev. W. E. Wilkie Brown with a capital of £32, partly his own and partly the proceeds of the sale of a few old cattle. A society with joint and individual liability was formed. In 1917 there were 25 Christian village banks with a membership of 400, all under his superintendence. In addition to the Christian banks there are some 50 others established by the Government. This is a useful hint for China.

The Monthly Notes of the China Inland Mission for Jan-

uary 1920 referred to the unique work at Kwangchow under the charge of Mr. and Mrs. Mason. They have thirty-five out-stations where the Christians have built their own chapels, seating between 200 and 500 people, and the work is carried on and supported by voluntary helpers. This is an interesting instance of self-support.

We understand that plans are under way for the union of the Epworth League of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, with the Christian Endeavour Society in China. The Epworth League Committee has already recommended the use of the Christian Endeavour topics by the Epworth League in China this year. It has been suggested that Methodists should adopt the name of the Epworth League of Christian Endeavour, thus linking up with the inter-denominational organization while still keeping in touch with the Epworth League in America.

The Commercial Press of Shanghai is making rapid strides in the modern treatment of its employees. Women work side by side with men, leaving five minutes earlier than the men. Recently the wages of the employees were raised voluntarily. The Company conducts a Savings Department which pays 8% interest per annum on fixed deposits and 6% on current accounts deposited by its employees. School privileges are maintained for the children of employees. Nine hours' work and Sunday holidays are the rule. Female workers are not only allowed to retain their positions but are given one month off before and another after confinement as well

as an extra \$5 upon leaving and another \$5 upon returning to work. Nursing babies of mothers working in the factory are allowed to be fed during work hours.

The School of Medicine of the Shantung Christian University at Tsinan is supported by nine co-operating mission boards. There are twenty-six professors and instructors and each of the professors is a specialist in his field. In 1919-20 there were ninety-nine students in the School of Medicine with an additional forty-five in the pre-medical department. These students represent fourteen different provinces in China and Manchuria and nineteen different missions; in addition there are some students from government schools. The medium of instruction is Mandarin Chinese. More than one hundred graduates have passed out of the institutions represented in the School of Medicine. Of these 60% or 70% are working in mission hospitals. The present value of the plant is \$350,000 and the present annual budget of the School about \$150,000. This School has been rightly called the largest instance of international co-operation between mission boards in China.

During December Dr. Jonathan Goforth conducted a series of revival meetings in Canton. They were arranged by a union committee. The addresses were interpreted—sometimes from English into Cantonese, but usually from Mandarin into the local dialect. The interest and attendance grew steadily and many church members were moved to penitent confession and renewal of consecration. After the special

campaign concluded some fifty Christians from different churches whose hearts had been stirred continued to gather for prayer and mutual encouragement, stressing specially the duty of personal evangelism. For the four Sunday evenings in January Rev. T. H. Chau of the Methodist Episcopal Independent Church addressed evangelistic meetings in the Y. M. C. A. auditorium. The revived Christians brought their friends to these services and attendance grew until at the closing meetings the seating accommodation of the large hall was taxed, and 247 signified their acceptance of Christ as Saviour. Most of these new converts were immediately related to the different churches in the city according to their choice through introduction to the pastors and preachers present at the service.

According to the best available figures a little less than \$40,000,000 is being spent annually in the propagation of Protestant Christianity in non-Christian lands and among the undeveloped races. The total revenues of all the missionary societies and boards of the United States and Canada have been increased at the rate of more than a million dollars each year since 1910. The average increase for the years 1916 to 1918 was more than \$1,700,000 a year. The United States and Canada contributed considerably more than half of the entire fund for Protestant foreign missionary work. . . .

One of the most remarkable facts with reference to the present status of foreign missionary work is that the native constituencies on the various fields *give annually about one dollar for*

every four, or even less, which is contributed by the churches in the home lands. For example, while the various societies of the United States and Canada collected in 1918 \$22,182,823, these same organizations collected in the previous years not less than \$4,740,141 on the fields in which they were working. In order to appreciate the full force of this comparison, one must remember that a dollar in the mission fields represents from five to twenty

times as much labor as it does in America. Four million seven hundred thousand dollars contributed by the non-Christian world is easily equivalent to \$40,000,000 collected in the United States or Canada. There could hardly be better proof that the foreign missionary is genuinely welcome in the countries to which he goes.—In "The Business Side of Foreign Missions," Tyler Dennett. Asia, July, 1919.

*

*

*

The Christian College.

In the News Bureau of the Inter-Church World Movement there is a reference to the important place of the Christian college. Inasmuch as the facts have an indirect bearing on educational work in China we wish to pass them on to our readers.

The Protestant Church of the United States gives little more than 1% of its sons and daughters to the college, yet receives therefrom 80-90% of its professional Christian workers. Dr. Robert L. Kelly, of the American Educational Division of the Inter-Church World Movement, has shown that of over 1,000 pupils that entered the first grade of the primary school in 1903 and 1904 only 600 finished the eighth grade, 300 entered high school, 111 graduated from high school in 1915/16, 38 entered college and only 14 intend to complete their course in 1920. These data ought to encourage those of us who wrestle with these problems in China.

It is also shown that of 288 missionaries who have seen active service in the last eight years 236 attended their own denominational college, 10 went to other denominational colleges, 14 went to independent colleges, 16 to State universities and only 12 received no collegiate training. It has been estimated that the expenditure for all American education from the first grade up is more than \$900,000,000 annually. State universities alone have annual incomes of \$60,000,000, whereas church colleges and institutions have annual incomes of less than \$25,000,000, of the running expenses of the college the students pay only one-third, while the remaining two-thirds is raised by endowment and current gifts. The average annual expenditure for the college education of one student is estimated at \$337.57, but the average amount spent by the Church for the education of one student attending a denominational college is \$140.

Personals

BIRTH.

JANUARY:

19th, at Siangtan, Hunan, to Rev. and Mrs. J. R. Wilson, C.M.S., a daughter (Phyllis Marion).

ARRIVALS.

JANUARY:

3rd, from U. S. A., Miss Grace Krout.

13th, from U. S. A., Miss Mary A. Hill, N.H.M.

20th, from U. S. A., Mr. and Mrs. F. S. Brockman, Mr. H. G. Barnett, Dr. and Mrs. W. W. Peter and children (ret.), Y.M.C.A.

27th, Dr. and Mrs. F. J. Wampler (ret.), Mr. Truman Wampler, and Dr. and Mrs. D. L. Horning, G.B.B.

FEBRUARY:

1st, Miss Edwards, B.M.S.

3rd, from U. S. A., Miss A. B. Madsen, D.M.S.

5th, Dr. C. L. and Mrs. Gillette and family (ret.), A.B.C.F.M.; Misses Hanna Bergland and Sally Svenson, Messrs. Eskil Ryden, Gustav Karlsson, H. Wallenfalt, S.M.S.

7th, Mr. Chas. Ghiselin, Jr. (ret.), P.S.; Miss Vinsnes (ret.), Miss Martha Tou, N.M.S. From North America, Miss M. E. Standen (ret.), C.I.M. From Norway, Mr. F. K. Riis and Miss G. S. Limi, C.I.M.

8th, Misses Wolfe (ret.), C.M.S.; Dr. and Mrs. Stuckey and family (ret.), L.M.S.; Bishop and Mrs. Huntington and child (ret.) P.E.

9th, Rev. and Mrs. G. Napier Smith and infant (ret.), C.E.C. From England, Miss E. Twidale, C.I.M. From U. S. A., Mr. and Mrs. G. H. Cole and family (ret.), Mr. and Mrs. W. C. Jordan (ret.), Y.M.C.A.

13th, from England, Mr. and Mrs. W. Richardson and Miss G. Rugg (ret.), Misses D. Wright Hay, N. C. Wilson, and A. G. Wilson, C.I.M.

14th, Dr. Wigfield, Medical Deputation W.M.M.S.; Dr. R. P. Haddon (ret.), W.M.M.S.; Rev. and Mrs. A. E. Wandel (ret.), S.M.F.; Rev. and Mrs. B. E. Ryden and family (ret.), S.M.S.

24th, from North America, Mr. and Mrs. Fawcett Olsen (ret.), Mr. and Mrs. C. J. Jensen, Miss L. Norden (ret.), and Miss Blomqvist, C.I.M.

DEPARTURES.

JANUARY:

24th, For England, Miss J. B. Pearse, C.I.M.

27th, For U. S. A., Dr. and Mrs. Chas. K. Roys and daughters, P.N.

28th, For England, Dr. and Mrs. Fletcher Moorshead, B.M.S. Deputation. For U. S. A., Rev. and Mrs. N. Astrup Larsen and children, L.U.M.

29th, For U. S. A., Mrs. Gilbert Lovell, P.N. For England, Miss Pritchard, W.M.M.S. For Scotland, Mrs. Hill Murray and Miss Deborah Murray, Peking Blind School.

FEBRUARY:

10th, For Germany, Mr. P. H. Brech, C.I.M.

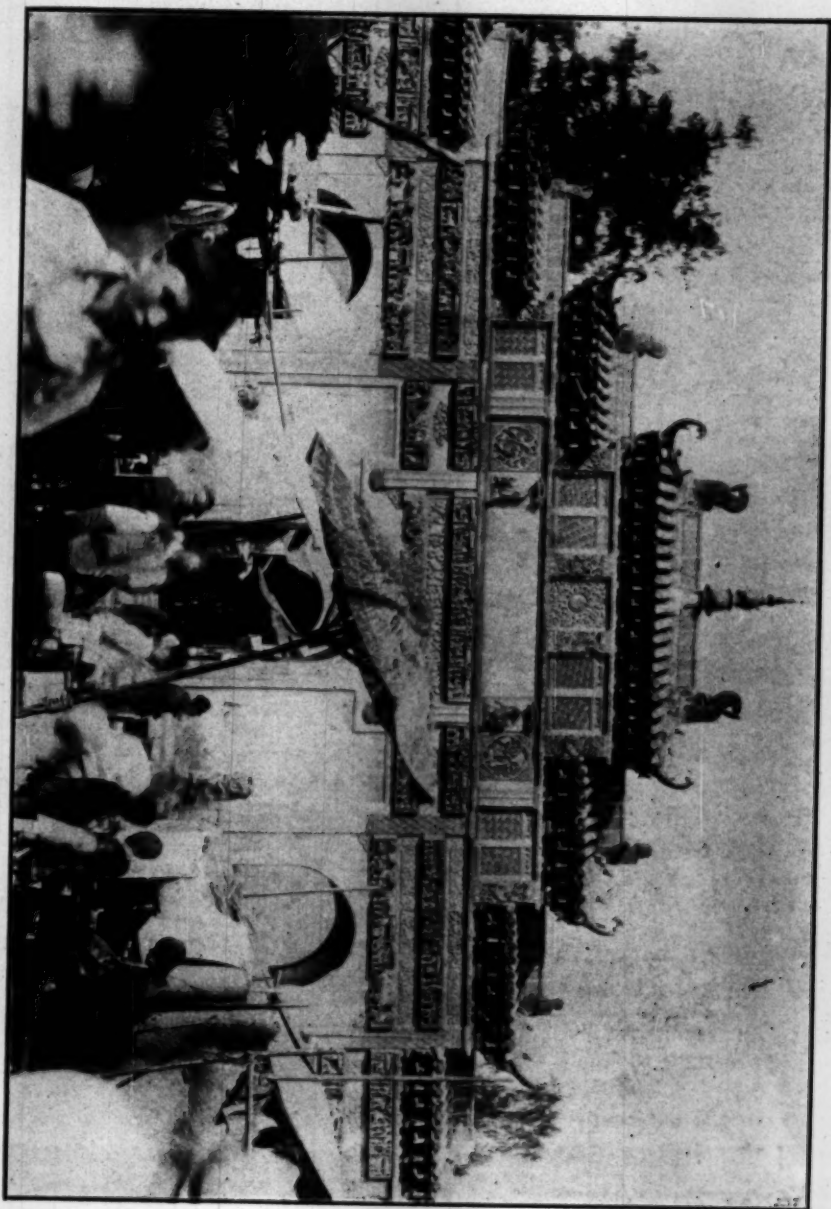
11th, For England, Miss Leathers, C.M.S.

12th, For England, Rev. and Mrs. G. Andrew, Mr. and Mrs. H. J. Mason, Mr. and Mrs. G. F. Andrew, Mr. R. F. Harris and Misses E. H. Allibone, E. M. Tucker, and H. E. Levermore, C.I.M.

19th, For Canada, Miss Lydia Sherritt, C.M.M. For England, Mrs. Liddell and children, L.M.S.

22nd, For Australia and New Zealand, Mr. and Mrs. H. Lyons and Mr. and Mrs. C. A. Jamieson, C.I.M. For Germany, Mr. and Mrs. F. Kampmann, Mr. E. O. Schild and Misses A. Czach and E. S. H. Gramenz, C.I.M.

25th, For U. S. A., Mr. and Mrs. R. L. Creighton and son, Y.M.C.A.



WAN SHEO KUNG TEMPLE, NEAR NANCHANG, KIANGSI.